

Islamic Scriptures Unveiled

A. Ghazali



Can fundamentalist belief lead to hate and extremism in our world?

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Hate and Extremism in Our World?**

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Introduction

Introduction

Another act of terrorism in the name of Allah is broadcast across the media. So many questions to ask, too many apologies to offer.

How much longer is mankind to suffer because of the intolerant ideology of Islam?

But Islam is a religion of peace; all religions are loving and tolerant to others; Islam has been hijacked by a tiny minority of fundamentalists who practice a perverted interpretation of the religion; 1.2 billion people can't all be wrong.

Have you read the Islamic scriptures?

Well no. But from what I've heard it stresses that there is no compulsion in religion and one should not kill, because the killing of one person is like the killing of all mankind. These are very noble principles I believe.

Are you aware of the context and circumstances under which such verses were revealed? Do you know that Muhammad later unveiled verses quite the opposite when he was in a position of strength? Does the concept of Naskh (abrogation) mean anything to you?

Well no. I'm not worried with all the detail and I really don't have the time to sit down and read such scriptures.

But I have here, extracts from Islamic texts that could have far reaching effects on humanity if adhered to within their original context. We need to wake up and see that Islam does have a pathological hatred for nonbelievers.

I'm sure, only if you take them out of context.

It does say that nonbelievers are the vilest of creatures and you should not befriend them. It does state that religion should only be for Allah, and those not following should be converted, made to pay a tax or be killed.

The Muslims that I know are friendly, caring and loving human beings. There is good and bad in everyone, and religion can be

interpreted to anyone's whims and fancy.

Muslims may be friendly because of their innate human intuition and lack of knowledge of the scriptures. But history has shown that whenever and wherever Islam is in the ascendancy there is always striving to dominate and institutionalise their ideology.

Well I'll have to read it to believe it!

Read with an open mind. You will soon realise that the source of so much Islamic extremism is Islam.

The Islamic scriptures comprise three main texts, the Qur'an (revelations from Allah), the Hadiths (the sayings and deeds of Muhammad) and the Sirat Rasul Allah (biography of the prophet).

Muslims claim that the Qur'an was created by God (Allah) and exists since time immemorial on a tablet in Heaven. It therefore cannot change. Renaissance of its archaic and barbaric laws is out of the question; for man cannot change what God has ordained. The Qur'an was supposedly transmitted to Muhammad from God via an intermediary, the Angel Gabriel.

Narrations portray Muhammad as being illiterate, unable to read or write. Hence for believers, the Qur'an is considered to be a miracle. The Qur'an itself in five places claims that no human or jinn (devil), even all put together, could produce a chapter like it. Of course this is an absurd challenge; one that can be achieved with ease. However for trying, we are threatened, in the very Qur'an, with hellfire should the attempt be unsuccessful (Qur'an 2:24). The fact that most Muslims do not understand the original language, Arabic, of the Qur'an, speaks volumes about its blind acceptance. They however monotonously recite it in its original form without the impetus to analyse or query either its contents or its impact on humankind.

Should any sane person, not previously indoctrinated to glorify it, simply pick up a suitably translated version and read with an open mind, it would not be long before they come the realisation of how badly written it is; how repetitive it can be; how disparaging it is to those who do not accept it; the extent to which it plagiarises previous religions; how many ridiculous rewards await the gullible; how many insane punishments await the nonbeliever; how jumbled its message is; how poorly developed the characters are; how meaningless much of it is; and essentially what a boring a read it can be.

So why is it that Muslims do not see through these short-comings?

Firstly, the majority of Muslims, more than a billion do not understand what they

are reciting. Arabic of 1400 years ago is foreign to the conquered peoples of Persia, Asia, Africa, India and Eastern Europe. They are told from the time of birth that the Qur'an was written in a unique beautiful language, it is full of scientific miracles and it is without any mistakes. But ask them how is the style beautiful or what miracles it contains or what convinced them that the Qur'an has no mistakes and a billion Muslims will not be able to tell you.

Secondly, Muslims are led to believe that Muhammad was the best example of a human being, one who should be emulated by all Muslims. They are taught a distorted romantic history of an Islamic golden age when it spread across the globe supposedly making a myriad of contributions to the world.

Thirdly, the Qur'an can only survive in a theocratic Islamic state, where the freedom to question or criticise is non-existent. Islamic states stifle any freedom of thought, utilising the harsh punishments as recommended by Sharia law to enforce strict adherence to the ideology. As Islam grows in the West, this policy of stifling of free speech is also slowly being implemented via coercion on governments by the supposedly victimised Muslims.

Islam was a message that was rendered precious by the uncultured barbaric men of Bedouin desert Arabia; one that sanctioned their misogynistic traits and brutal conquering nature; one that could only be spread by fear, intimidation and the sword; one that is today proven untenable by science, maths, geography, history, women's rights and human rights.

This book extracts from the Qur'an, Hadiths and Sira those verses/texts that would disturb any sane person. Verses that are factually incorrect and verses that border on the ridiculous.

You will come to realise that the inherent source of hatred, intolerance and violence that mankind has come to know over the last fourteen hundred years is derived from the religion of 'submission'. You will see that the so-called extremists are the true Muslims who follow the words of the Qur'an and the sunnah (deeds of the prophet).

It will be clear that so-called moderates are unaware of the realities and impact that this religion has on the wider society. However their existence as moderates, in vast numbers, gives strength and hope to the extremists. Moderate Muslims do not know or subconsciously subvert problems with the Islamic scriptures and neither are they aware of the truth of Muhammad's life. They are not prepared to look back into their past to understand the circumstances under which their own ancestors were forced into Islam. They are cocooned in a world of deceptions by their Imams and conditioned to think only within the Islamic box.

Humans and other animals have evolved to not only fend for themselves, but also to protect their families and wider species. Our selfish gene, for species progression, acts as a benefactor to those within the community to ensure survival of the fittest. Hence good nature, benevolence and protectiveness are traits inherent amongst most species. Humans regardless of religious affiliation naturally possess these traits of ensuring survival of the species.

However when engulfed within ideologies that emphasise the clan above the species, while providing rewards for securing supremacy of the clan, the mind can be easily warped, overriding our basic human nature. Muslims, once indoctrinated with true Islam, are suddenly hardwired to place their community (ummah) above all else. This overrides man's inherent good nature towards the rest of mankind, thereby falling prey to a creed that urges destruction of everything outside its ideological sphere and protection of everything within.

In essence, Islam is an ideology devised by a domineering person, Muhammad, as a tool for achieving his aspirations of conquering the earth. It is a politically motivated ideology that has served him and his legacy well over the last 1400 years. This dogma that separates humans into two groups, Dar-ul-Islam (the land submitted to Allah) and Dar-ul-Harb (the land of war) encourages all believers to fight in the way of Allah until there is only one land – Dar-ul-Islam. Only when all mankind is submitted to Allah will there supposedly be peace. However the reality of violence among Muslims themselves since the inception of Islam, itself guarantees that there could never be real peace even if Islam alone exists.

Islamic scriptures concentrate on permeating fear for those who do not accept the messenger's message while conversely describing a whore house of a heaven where those who believe will bask in perpetual bliss. With those who die as martyrs in the way of Allah promised even greater rewards.

Those in heaven will partake in flowing rivers of ever fresh milk, rivers of delectable wine and rivers of clearest honey. There will be fruits and meats of every variety and young maidens who apparently are eternal virgins. For the unlucky unbelievers, the majority of mankind, there will be eternal torment in various layers of hell where their bodies will be fuel for the fire and their skin replaced each time it is burnt off to enable the suffering to recommence over and over again.

From the suffering of women under sharia law to the injustices experienced by nonbelievers in Muslim lands, to the horrors of terrorism, we find clear and specific commands and justifications in the scriptures of Islam. However reading Islamic texts is a very laborious task. Much of it is meaningless and repetitive

with very little spiritual value or rational/logical discussions. This book therefore seeks to make accessible to the layman, key portions of the scripture that unequivocally support the injustice, intolerance and violence among mankind that we have become so familiar with since the time of Muhammad.

The initial chapters of the book examine key subject matters of major significance in today's society, using scriptural references to elucidate the core fundamentals that sustain their alleged radical interpretations. Following these, are three chapters that provide reference texts from each of the major Islamic scriptures which clearly show the extent to which the hatred, intolerance and absurdities extend. The brittle pillars of Islam, kept erect over the last fourteen centuries through intimidation and violence, are then exposed, and finally quotations from prominent individuals concludes our foray through a group of scriptures that has brought about the death of countless millions and subjugation of myriads more.

Respect of others' core belief systems is a fundamental right owed to fellow humans. It is not the intention of this book to disrespect any person. However to reveal the underlying nature of a doctrine that preaches hate, violence and intolerance, depicting the majority of earth's population as evil, wicked, cursed, vilest of creation, dogs, cattle, in darkness, deaf, blind, dumb and simply fuel for hellfire, deserving to be killed in God's name, is essential in this day and age.

Such an ideology, in religious disguise, does not augur well for humanity nor should it demand respect. Rather it is imperative that a true understanding of such scriptures be attained and condemnation be voiced from all quarters to ensure eradication of unjust teachings that to this day still leads to inhumane treatment of so many fellow human beings.

The texts included here are reproduced from authorised English translations with the context maintained, ensuring adherence to their original intent. Where maintaining the context might not be possible, because of lengthy meandering passages or dependence on other sources for historic perspective, explanations in curly brackets {} are provided. This will ensure that the context of the subject matter is evident without need for referral to additional texts from outside sources.

Extracts from the Qur'an are taken in the main from the translation by Marmaduke Mohammad Pickthall. However where verses are clearer in other versions, texts from Yusuf Ali and M. K. Shakir are used.

The majority of ahadith (sayings of the prophet) are taken from Sahih Muslim (SM). But where certain topics may need reinforcing or not discussed in this

work, verses from Sahih Bukhari (SB) and Sunan Abu Da'ud (SAD) are used.

Extracts from the Sira (biography of the prophet) are taken from Ibn Hisham's work based on the first and most authorised biography of the prophet, Sirat Rasul Allah written by Ibn Ishaq (704-773).

Readers are advised to verify that the texts used here are authentic and kept within its intended context by referring to the relevant scriptures. Where actual books are not available, all these texts can be found online, on the internet.

Muhammad

To truly place the doctrines of Islam in perspective, it is imperative that we appreciate the life of its founder. Here you will find a brief summary study of his life, highlighting key events that inspired his ideology.

From reading Islamic scriptures, one can quickly discern the nature of the man who conceived them. A man who, as a poor, neglected orphan, grew up in various households in Mecca, longed to right that wrong by gaining power and control in adulthood.

Muhammad was born on April 20th 570CE. His father died not long after and he was entrusted to a foster mother. By age six his mother died and Muhammad was then passed to the care of his grandfather Abdel-Mottaleb. However three years later his grandfather also died and he was forced to move in with his uncle, Abu Talib, a businessman who utilised Muhammad as a camel driver in his fleet of trading caravans. As a result, an inquisitive Muhammad travelled widely visiting Syria, Palestine and Byzantium in the process acquiring valuable knowledge of the traditions and religions of the Jews, Christians and pagans of the regions in and around Arabia.

By age 25 Muhammad met the wealthy widow Khadija, 15 years his senior, who hired him as a camel driver and then promoting him to a supervisor in her business. It was not long after, that they were married. For Muhammad this was the golden opportunity he desperately sought to move up the rungs of Arabian society and accumulate wealth for his preconceived mission. Khadija's father however would not agree to a union between his well to do daughter and a man he considered to be a vagabond. To achieve their aim Khadija arranged a party, got her father drunk and then married Muhammad.

Khadija's cousin, Waraqa bin Naufal bin Asad bin Abdul-Uzza bin Qusai, was a Christian priest who had converted from Judaism. From him Muhammad learned much about the Judeo Christian traditions.

Married to one of the wealthiest women in Arabia, Muhammad no longer needed to work. He therefore now found time to visit caves for meditation. On one such occasion, tradition narrates, that he was visited by the angel Gabriel who requested him to read. Muhammad indicated that he could not read but the angel squeezed him tightly demanding that he read. This, in the year 610, was the first visitation by the Angel, visits that would continue until his death 22 years later.

The Qur'an Revealed

The revelations of the angel in Muhammad's head would be the material that would one day form the Qur'an. At first these revelations were memorised by his followers and written on what ever was available. It was not until many years after his death that the second Caliph, Umar, ordered that the revelations be compiled in a single source, hence creating the Qur'an.

From behavioural descriptions we have of Muhammad it has been determined that he was a man prone to epileptic fits. Muhammad conveyed an impression of communicating with the beyond while experiencing his epileptic convulsions. In reality an epileptic can be delusional during their fits, imagining a variety of hallucinations that behest their aspirations. From a study of the Qur'an and the needs of Muhammad at any given time, it is patently evident that his revelations conveniently met his immediate desires.

He had revelations or dreams that would justify his need to marry the six year old daughter of his companion Abu Bakr or the need to marry his daughter-in-law or justification for relations with the maid servant of one of his wives or the need to attack various tribes or the need to hide his womenfolk behind veils or his need for twenty percent of the booty obtained from his expeditions.

The Qur'an and Hadiths clearly portray a man who harboured delusional fantasies of wealth, power, women and longing for omnipotence.

Muhammad commenced his mission in Mecca, the city where he grew up. However he was not taken seriously by his own people the Quraysh tribe. At first Muhammad preached to the Jews and Christians claiming that Allah was the same Jehovah of the bible and that he was a prophet just as Abraham, Moses and Jesus were but he would be the last, bringing the final revelation of God. Muhammad wanted to ensure he would not be succeeded and usurped by any other person claiming prophethood. However, in an attempt to ensure an indigenous Arabian feel to his religion he incorporated the Arabian God (Allah) as the name of his Supreme God. At the time Allah had three daughters, al-Lat, al-Uzza and Manat. This is confirmed in the Qur'an (53:19-20) but those verses have since been abrogated and are today referred as the Satanic verses.

At first Muhammad's preaching in Mecca was peaceful with the aim of gaining converts. He plagiarised widely from the Torah and Bible, at times insisting that even the commands from them such as stoning to death that were no longer practiced, be adhered to, because they were God's decree.

However Muhammad's preaching had little effect in Mecca which increased his

anger and frustration. On one occasion he approached the Kaaba, circumambulated it three times and then proclaimed to the people there that he would bring them slaughter.

The Meccans longed for a compromise with Muhammad and approached him with the proposal, "Let us worship what you worship and you worship what we worship and we shall make you a partner in all our undertakings". After initial rejection of the request, Muhammad eventually acceded when he received the Satanic verses which tolerated the worship of al-Lat, al-Uzza and Manat. But he soon realised his folly and it wasn't long before Muhammad claimed that those verses were revealed to him by Satan, not Allah.

It was around this time, 619CE that Khadija died at the age of 65. She essentially was the first Muslim and encouraged Muhammad to pursue his mission as messenger of God. She supported him financially and emotionally while being together for twenty five years.

It was not long after her death that Muhammad experienced his infamous night journey to heaven on a white winged mule. According to Islamic sources the prophet ventured from Mecca to Jerusalem and then onto heaven transported by the Buraq as he referred to the mythical creature. In heaven he is greeted by the previous prophets as he transcends from the first heaven to the seventh. It was also on this trip that Muhammad was able to haggle with Allah to reduce the number of daily prayers from fifty to five, thus lessening the burden on his followers. Of course there were no witnesses to this miraculous tale and the response he received from the people of Mecca including many of his followers was one of ridicule and disbelief. As a result Allah revealed a Qur'anic verse indicating He granted this vision as a trial and warning, yet it only increased their inordinate transgression (Q17:60).

Marriage to Aisha

That same year, Muhammad requested from his closest companion, Abu Bakr, the hand of his six year old daughter Aisha in marriage. Although Abu Bakr refused at first, stating that they were brothers (in Islam), Muhammad eventually had his way and married the six year old child. The marriage is justified by Muslims by claiming that Allah sent Aisha to him in a dream a year earlier, when only five, to indicate that they were to be married with the blessing of Allah. The marriage though, was not consummated until Aisha's ninth birthday (622) when she was taken to Muhammad's house still clutching her dolls.

The year after his marriage to Aisha but two years before its consummation (620), Muhammad married Sauda Bint Zama. They were both fifty years old at the time. Muhammad had a number of children with Khadija and hence required an appropriate person to take care of them and Sauda fit the bill perfectly. It was a marriage of convenience as opposed to one for marital relations as is evidenced by the agreement made between Sauda and Aisha a few years later for the latter to inherit the former's nights with the prophet.

However it was not all about marriages, for Muhammad even tried to take his preaching outside of Mecca. On one such occasion he and some companions ventured to the town of Taif, east of Mecca. After denigrating the tribe's pagan worship and insisting on the worship of Allah only, they were driven out under a hail of stones.

The Arabs of Mecca rejected Muhammad and his teachings, referring to him as a madman. In the Qur'an itself, Muhammad laments this fact:

Q44:14 they had turned away from him and said: "One taught by others, a madman!"

Q18:6 you {Muhammad}, would kill yourself, over their footsteps, because they believe not in this narration.

Q25:41 And when they see you, they treat you only with mockery

Q21:5 they say: "These are mixed up false dreams! Nay, he has invented it!

Muhammad was never able to convince the sceptics or detractors of the truth of his revelations. Not only was his philosophy rejected by the intellectuals of the time but they even expressed their distaste to his language style.

Mecca had been the centre of trade and pilgrimage for the surrounding Arab nations for centuries. The Kaaba is a cubed stone building, which according to mythology contains a black stone given to Adam by God. It also housed the 360 idols worshipped by the various tribes who visited Mecca annually on pilgrimage to worship their respective Gods. For centuries they were a people who respected each others' beliefs and traded and prayed together. However this respectful, tolerant lifestyle was not to last much longer.

The Hijra (Migration)

During one of the annual pilgrimages to Mecca, a party of pagan worshippers from the city of Yatrib, two hundred miles north of Mecca, met Muhammad and was convinced with his preaching. They accepted Islam and pledged their faith

to Muhammad. On their return to Yathrib they became zealous missionaries of Islam and spread the faith from house to house.

At the pilgrimage of the following year, Muhammad learnt of the tremendous growth of Islam at Yathrib. Arriving at Mecca for the pilgrimage, the enthusiastic band of disciples from Yathrib surrounded him and placed their life and property at his service.

Two months later, after nine years of non-acceptance in Mecca, the squandering of Khadija's business and wealth, tension and ridicule, Muhammad and his followers migrated (the Hijra) to Yathrib (soon to be renamed Medina). The year was 622 which now marks the commencement of the Muslim calendar. Muhammad left Mecca with approximately seventy followers he had managed to acquire during the ten years of preaching in Mecca. However eight years later when he returned to capture the city, he commandeered an army of ten thousand.

In an attempt to ensure cordial relations with the Jews of Medina, Muhammad drew up a pact with the tribes affirming the new status of Muslims as distinct from the Jews, with conditions under which they were to co-exist. It also defined the Muslims into two groups those coming from Mecca, the emigrants (muhajiroun), and the newly converted Muslims in Medina known as the helpers (ansari). However the two groups were to be considered as one single community, ummah, uniting all believers as Muslims first then any other designation.

It was at this juncture that Muhammad drew up the sharp distinction between believers and nonbelievers. The document contained clauses such as:

A believer shall be against him who spread sin or enmity between believers; the hand of every man shall be against him even if he be a son.

A believer shall not slay a believer for the sake of an unbeliever

No separate peace shall be made when believers are fighting in the way of Allah.

No idol worshipper shall take the believers' property or person under his protection nor shall he intervene against a believer.

Whoever is convicted of killing a believer shall be subject to retaliation, unless the next of kin is satisfied with blood money.

The interest of believers was paramount with little consideration for nonbelievers. This trend got progressively worse for nonbelievers as Muhammad grew in political strength and Allah accordingly revealed further draconian commands.

The Expeditions Commence

In Medina, Muhammad had a safe haven from where he could grow in strength. With his new found confidence, Muhammad began raiding caravans headed for Mecca. His first raid, or expedition as it is referred to by Muslims, was to take place at Al-Abwa. However Muhammad and his party missed the caravan. His next expedition was the raid at Nakhla. When they met the caravan it was the last day of the sacred month, Rajab, a time when fighting was forbidden. If they waited for the following day the caravan would have been in safe territory. They therefore decided to kill as many as they could and take what they had. One-fifth of the share was set aside and presented to Muhammad on their return. At first, because of condemnation from the Meccans, he denied he commanded such an act, saying he had not ordered them to fight in the sacred month. Soon though, he received a revelation from Allah saying that the Meccans' unbelief in him and their persecution of him was worse than the killing of their men in the sacred month (Qur'an 2:217). Therefore it was justifiable for him to accept such booty obtained from the raid.

The ideology as evolved by Muhammad certified that any action that resulted to the advantage of Muslims and Islam as a whole was good, regardless of the moral implications to non-Muslims. And conversely, evil was anything that was not beneficial to Islam and its followers.

Up to this point Muhammad had instructed Muslims to pray in the direction of Jerusalem. He had compared himself to Abraham saying he had a greater resemblance to Abraham than even Abraham's sons. He used all this as bait to convince the Jews and Christians that he was a bona fide successor to their line of prophets with the grandiose aim of having them flock to him like blind sheep.

As this plan proved unsuccessful after fourteen years of persistence, Muhammad received a timely revelation instructing the believers to now face in the direction of Kaaba in Mecca for their prayers. This command was adopted by the believers without fuss and from this juncture in history Muhammad veered from the path of attempting to entice the Jews and Christians to one of condemning them.

He pointed out that they were not following their scriptures as revealed by God using the example of stoning to death as punishment for adultery. He asked them what the punishment for such a crime was. When they replied public lashing, he criticised them for concealing the truth of their scriptures and abandoning the

judgement of God. To practically implement his reintroduction of God's word, Muhammad ordered that a couple found guilty of adultery be stoned to death. See the chapter on hadiths for practical examples of Muhammad's implementation of Rajam, stoning.

When Muhammad heard about a Quraysh caravan laden with goods and money headed for Mecca from Syria, he informed his followers that Allah may give them a handsome booty. Some were reluctant to venture into battles and raids, but Muhammad quickly received a command from Allah condemning those Muslims not willing to wage war for His messenger. The Meccans on the other hand, after experiencing continuous raids over the last year, were now ready with their army to defend this caravan. Muhammad led his men on the expedition, known as the battle of Badr, proclaiming that Allah had promised him victory and that he could see the enemy lying prostrate before him.

Although Muhammad's men numbered only 300 the Meccan army was waiting with a force of nearly one thousand strong. However, Muhammad dangling Allah as a carrot on a string was able to spur on his men by promising success, either by gaining great booty or by entering the gates of paradise as Martyrs in the cause of Islam. The Muslims were victorious and according to Muhammad Allah had sent an army of angels to assist them in the fight (Q3:125).

There was however contention about the sizeable proceeds from the expedition. As usual Allah came to the rescue proclaiming that all booty belonged to Him and his messenger; however it should be divided equally among the Muslims but Muhammad's share being twenty percent (Qur'an chapter 8 'Spoils of War').

With increased confidence, Muhammad and his men continued their raids with new found vigour. Their next victims were the pagan Ghatafan tribe followed soon after by the Qaynuqa Jews who he warned to become Muslims or face the punishment that had beset the Quraysh. They refused Muhammad's request resulting in their village being raided and plundered with Muhammad commanding that all adult males be killed. However many of the Muslims had friends and family among the Qaynuqa, and hence pleaded for their safety. Muhammad eventually acceded to their request but expelled them from Medina and seized their property as booty.

Dead Poets Society

By this time word was spreading around the Arabian Peninsula about the exploits of Muhammad. In those days without communication as we know it

today, news was spread mainly via poets extolling the current events of the day through poetry and song. There were therefore many compositions criticizing Muhammad and his activities. Not taking kindly to such negative propaganda, an angry Muhammad ordered the assassination of a number of these poets. Among them were:

Al-Nadr bin al-Harith was a poet from Muhammad's days in Mecca. He was captured while defending the caravan during the battle of Badr. Muhammad ordered his son-in-law, Ali, to behead him instead of claiming a ransom.

Uqba bin Abu Muayt was also a Meccan poet who mocked Muhammad in his prose. When captured during the battle of Badr, Muhammad ordered him to be executed. "But who will look after my children, O Muhammad?" Uqba cried. "Hell," retorted the prophet coldly. Then the sword cut through his neck.

Asma bint Marwan was a poetess from one of Medina's pagan tribes. She composed a poem blaming the Medinan pagans for obeying a stranger (Muhammad). When the prophet heard this, he asked, "Who will rid me of Marwan's daughter?" A convert from her tribe volunteered and crept into her house that night. She had five children, and the youngest was sleeping at her breast. The assassin removed the child, drew his sword, and plunged it into her, killing her in her sleep.

Abu Afak was supposedly over a hundred years old. He wrote a derogatory poem condemning members of his tribe for submitting to Muhammad who divides the peoples with religious commands like "permitted" and "forbidden". Muhammad queried, "Who will deal with this rascal for me?" That night, Salim b. Umayr went forth and killed him.

Kab bin al-Ashraf, in the aftermath of the battle of Badr, wrote a disparaging poem about the acts of Muhammad which was widely circulated in Mecca. The prophet asked, "Who would rid me of Kab?" Five Muslims volunteered, one of whom was Kab's foster-brother named Abu Naila. That night the poet's head was severed and brought before the Prophet.

Ibn Sunayna was killed by Muhayyisa shortly after Kab as a result of Muhammad's proclamation "Kill any Jew that falls into your hands". Muhayyisa's elder brother condemned his younger brother but Muhayyisa retorted that if Muhammad had ordered that he kill his elder brother, he would. The elder was impressed: "By God, a religion which can bring you

to this is marvelous!” And he became a Muslim also.

Battle of Uhud

In the year 625 the Quraysh, eager for revenge after the battle of Badr, assembled at Uhud, a mountain outside Mecca, with an army three thousand strong against the Muslim's formation of one thousand. The Muslims at first had the upper hand; however after some confusion with their battle lines, they fell back and lost the ascendancy. Muhammad himself returned with a bloodied face and tooth knocked out. According to the Muslims the battle was lost because Satan distracted them breaking down their formation.

Muhammad also received a revelation from Allah indicating that the Muslims lost the battle because they disobeyed Him and focused on booty as opposed to victory in His (Allah's) name, (Q3:152). Allah also promised in the Qur'an that victory would soon be theirs if they depended on Him and rejected any association with non-Muslims adding that if they remained firm against the enemy He would send five thousand angels to make a terrific onslaught.

After the defeat at Uhud, Muhammad then took two more wives; the twenty year old Hafsa and the thirty year old Zainab Bint Khuzaima.

Hafsa was the daughter of Umar (who would eventually become the second Caliph of Islam). She was with Muhammad for eight years until his death. She died at the age of 63. Zainab's husband Abdullah bin Jahsh was killed in the battle of Uhud. She however died not too long after her marriage to Muhammad.

Demise of the Banu Nadir Tribe

In that same year some members of the Banu Nadir tribe fearing the threat of Muhammad to their way of life, planned an assassination attempt. However word of the plot reached Muhammad who promptly ordered that the entire tribe leave their lands. They rebutted saying that they had a covenant guaranteeing peaceable existence among the tribes. However the Muslims' reply was "Hearts have changed and Islam has wiped out the old covenants". Not willing to leave their settlements, Muhammad received a revelation from Allah, Qur'an 59:11-17, saying He would strike terror in their hearts.

The Muslims laid siege on the tribe and on the orders of Muhammad cut down and burnt their thriving date palm crop. When questioned about this wanton destruction, Allah again came to the prophet's aid with a verse proclaiming that

it was necessary to destroy the enemy's trees in order that He might confound the evil-doers. (Q59:5).

After two weeks of battle, the Banu Nadir Jews surrendered. They agreed to Muhammad's terms that they go into exile taking what they could on their camels, with the exception of weapons. All that was left became the property of Muhammad. Allah again revealed to Muhammad that it was divine terror that resulted in the defeat of the Banu Nadir and that in the hereafter they would have the punishment of fire (Q59:2-3).

The following year 626, Muhammad took his sixth wife, Umm Salam Hind Bint Abi Umayya. She was 29 at the time but had four children from a previous marriage. She lived to be 84, being the last of the Muhammad's wives to die.

Battle of the Trench

Many from the Banu Nadir Jews, now with little possessions, no property and no arms to defend themselves sought an allegiance with the Quraysh pagans of Mecca. When Muhammad heard of this alliance, he had a trench dug around Medina. The Quraysh also made a pact with other tribes, the Ghatafan and the Jews of Banu Qurayzah who after witnessing the recent demise of their neighbours at the hands of Muhammad, were prepared to take pre-emptive action as their only means of long term survival. Together they mounted an attack on Medina but with the trench in place were unable to enter the city. For three weeks the Muslims were surrounded and their position seemed to be perilous.

However life also was not easy for the opposing side, camped around the city, running out of supplies, demoralized and frustrated. Sensing the frustration swelling in his opponents, Muhammad devised a plan that would deceive them and cause animosity among the various tribes. Using the services of a new convert to Islam, Nu'aym, from the Ghatafan tribe, who were unaware that he was now a Muslim, Muhammad requested that he go to the Qurayzah whose settlement was in Medina and warn them that because of their close proximity to the Muslims they should obtain a guarantee from the Quraysh of Mecca, that should the battle not go well for the alliance, that they the Quraysh would continue to defend them and not retreat back to Mecca. As a pledge Nu'aym suggested the Banu Qurayzah request hostages from the Quraysh and Ghatafan who they would keep until Muhammad was defeated.

Nu'aym then hurried to the camps of the Quraysh and Ghatafan warning them

that the Banu Qurayzah had made a pact with Muhammad promising to hand over men from the other two tribes of the alliance to be used as a bartering tool for their withdrawal from around Medina.

The Banu Qurayzah, unaware of Nu'aym's deceit, sent messages to the other tribes requesting hostages to be held as a guarantee of protection until Muhammad was defeated. The Quraysh now suspicious of the motives of Banu Qurayzah, thinking they were to use the hostages as bartering tools for Muhammad, and with the increasing frustration of the army not able to easily penetrate the trench, limited supplies, dying camels and drenching rains, their leader Abu Sufyan ordered their withdrawal back to Mecca. The Ghatafan also followed suit and Islam was saved by Muhammad who said at the time that "War is deceit."

The Banu Quarayzah Tribe

After the siege was lifted Muhammad relaxed to have a bath when the angel Gabriel appeared to him indicating that the battle had not been completed while pointing to the direction of the Banu Qurayzah tribe. Muhammad promptly marched with three thousand men against the Qurayzah Jews. The besieged Jews who were wary of this eventuality surrendered. The men were rounded up and the women and children placed with the spoils of war. To distinguish between man and boy Muhammad had all those on the cusp of manhood checked for the existence of pubic hair. He then placed the decision on the plight of the tribe in the hands of one of his chiefs, Sa'd, who had been wounded in the battle. His judgment was that the men should be put to death, the women and children sold into slavery, and the spoil divided among the Muslims. Muhammad responded "Truly, the judgment of Sa'd is the judgment of the Lord, pronounced on high from above the seventh heaven."

During the night, trenches were dug in the marketplace. As the day dawned Muhammad commanded the male captives be brought out in groups of five at a time. They were made to sit in a row at the edge of the trench while the women and children witnessed the downward swing of swords through the necks of their husbands, fathers, sons and brothers; their bodies then being cast into the trench. The slaughter lasted all day and continued by torchlight into the night. An estimated 800 to 900 men met their demise on that faithful day.

As part of his one fifth share of the booty Muhammad selected the beautiful teenage bride, Rehana, daughter of the Qurayzah chief, for himself. A strong headed woman she refused to convert to Islam or marry the prophet. Muhammad's options were either to kill her or add her to his list of concubines of which he chose the latter.

Marriage to Zainab

A big celebration and feast was to follow the battle, not so much for the defeat of the Qurayzah Jews, but for Muhammad's seventh marriage, this one to Zainab Bint Jahsh. This marriage sanctioned certain restrictions previously held as taboo by the people of Arabia. Firstly the bride was the first cousin of Muhammad and secondly she was married to Muhammad's adopted son, Zayed. She was 35 and Muhammad 58. One day the prophet while visiting his son was taken aback by the beauty of Zainab whose loosely covered body he observed from another room. Desire for her swelled and Muhammad resorted to requesting that his son divorce his wife to clear the way for him to marry her. After controversy among some believers started to brew, special revelations from Allah were revealed to sanctify the marriage – *“So when Zayed divorced her, We gave her unto thee {Muhammad} in marriage, so that there may be no sin for believers in respect of wives of their adopted sons, when the son has released them.”* (Q33:37). Zainab herself felt exalted for she was the only wife of the prophet whom Allah had actually sanctioned in the Qur'an. Zainab died at age 49, the first of the prophet's wives to die after his death.

The Banu al-Mustaliq Tribe

With Muhammad now a warlord with immense control in Arabia, he sought to eradicate all tribes that he perceived opposed him. Unfortunately for them, the Banu al-Mustaliq tribe was to be the next in line for conquest. As tradition relates, Allah killed some and drove out the remaining men of the tribe and gave to Muhammad their wives, children and property. As the conquering Muslims distributed their booty they desired the women but also considered the ransom which they would not get should the women become pregnant. Muhammad however, sanctioned for his army, the use of women who they captured in any way they desired by revealing the Qur'anic verse permitting captured women as lawful to Muslims *‘Prohibited are women already married, except those whom your right hand possess’* (Q4:24).

Muhammad also revealed that it did not matter whether or not there was intercourse, because a soul that is destined to be born will be born by the will of Allah. Hence from Muhammad's viewpoint, non-Muslim women were simply chattel to be exploited and enjoyed as Muslim men desired. The recorded histories of Islamic invasions around the world bear ample witness to the suffering of captured women at the hands of their Muslim captors.

Muhammad's cousin Thabit bin Qays had selected the beautiful seventeen year old daughter of the chief of the tribe, Juwayriya as his lot from the women. However she argued that he was beneath her in status. She is reported to have been an extremely beautiful young lady and Muhammad wished to have her for himself and married her in 627, when he was 57 and she was 19. She lived to the age of 65, 38 years as a widow after Muhammad's death.

Treaty of Hudaibiyya

Muhammad received a vision that he had performed the pilgrimage at Mecca which for centuries had been a festival conducted by the pagans from around Arabia. As a compromise to allow Muslims to attend the pilgrimage, Muhammad signed the Treaty of Hudaibiyya with the Quraysh tribe of Mecca. This agreement consented to the Muslims using Mecca in alternate years for pilgrimage, entering the city with only their personal swords in sheaths and spending up to three nights. Any member of the Quraysh who defected to the Muslims without the permission of his guardian was to be returned and vice versa.

However it wasn't too long before Muhammad broke the treaty. When a woman from the Quraysh joined the Muslims her brothers came to Muhammad and requested her return in accordance with the treaty. However Muhammad refused, revealing the verse from the Qur'an, '*...When there comes to you believing women send them not back to the unbelievers.*' (Q60:10). Muhammad was always willing to sign treaties to advance his goals and to buy time until his forces gathered sufficient strength to effectively overcome their next hurdle.

Raid on Khaybar

The next hurdle was the raid on Khaybar in 628; a rich town inhabited by Jews which Muhammad felt necessary to have under his belt prior to his main goal of conquering Mecca. Arriving outside Khaybar the night before, the Muslims camped and waited until the early morning. After their dawn prayers they set out

on their surprise raid. On seeing the advancing army, the surprised people of Khaybar, who had just come out to tend their gardens, fled shouting “Muhammad with his force.” The prophet advanced with the cry of “Allah hu Akbar! Khaybar is destroyed.”

Conquering the town piece by piece, killing any who resisted, Muhammad seized all their property. Being aware that the inhabitants possessed hidden treasure, Muhammad summoned their leader, Kinana who though being threatened with death, denied any knowledge of hidden wealth. However when some of the treasures were discovered, Muhammad ordered that Kinana be tortured until he reveal where the balance was located. Laying the tribe’s honorable leader on the ground, the Muslims built a fire on his chest but to no avail. Under the torment of fire, Kinana stubbornly refused to reveal the location of his tribe’s treasures thus leading Muhammad to eventually order that he be beheaded.

The people of Khaybar were expelled from their land being ordered to take whatever they could on their camels with the exception of weapons, gold and silver. However some of the farmers begged that they stay on the land to farm it with the agreement that half their produce would be given to the Muslims. Muhammad agreed. However, after the remaining treasure was discovered, Muhammad ordered that of those allowed to continue occupation of the land, the men be killed and the women and children enslaved.

Safiyah Bint Huyay was recently married to Kinana who she witnessed being tortured and killed. Her father and other close relatives were also killed in the battle. The distraught seventeen year of girl was given to a Muslim soldier called Dahia. However, when Muhammad saw her exquisite beauty he immediately relieved Dahia of her in exchange for another girl. Safiyah had no choice but to marry the 58 year old Muhammad to save her life. The very night after the battle, Muhammad took Safiyah, still mourning the death of her husband and closest relatives, to his tent. She was with Muhammad for 4 years until his death and lived as a widow for the next 39 years until the age of 60.

Liaison with Mariyah the Copt

With his multitude of wives, Muhammad had to work out a schedule of visitation. His favourites got more time while some, the older ones, renounced their stint with the prophet in favour of others. One day the turn of Hafsa, daughter of Umar, came around. Muhammad however was feeling keen on being with Hafsa’s slave girl, the beautiful Mariyah the Copt. Informing Hafsa that her

father wanted to meet with her, he took the slave girl to bed. On realising her father was not expecting her, Hafsa returned earlier than expected and caught the illustrious prophet in her bed with her slave. Though Muhammad begged that she not spread the news, she confided in Aisha and news then spread among the wives who then began to show disrespect for their husband. This resulted in an angry Muhammad separating from his wives and threatening them with divorce and replacement with better wives as revealed by Allah in Qur'an 66:1-5. At the behest of Umar, the wives apologised to the prophet for their contempt and the issue resolved. Details of this story can be found in the following ahadith, SB 43:648, SB 62.119, SM 9:3507 and SM 9.3511.

It should be noted that none of the prophet's wives were allowed to marry again after his death. Muhammad received a revelation from Allah forbidding any of his wives to remarry. Because so many of his wives were young when he at an elderly age wedded them, most spent the majority of their lives as widows. The Qur'an (33:53) states in regard to the prophet's wives, *And when ye ask the wives of the prophet anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.*

Assasination Attempt

A captive from battle of Khaybar, named Zainab, who had lost her husband, father and brother, was assigned to kitchen duties for the prophet. She laced a preparation of goat meat with poison and placed the dish before Muhammad. He took for himself his favorite piece, the shoulder, and distributed portions to Abu Bakr and other friends. As he took the first mouthful he spat it out exclaiming that it had been poisoned. One of the companions, who had swallowed, died not too long after. Muhammad himself was afflicted with excruciating pain, an ailment he never truly recovered from.

After this incident, in the year 629 Muhammad acquired an additional three wives. Firstly, the King of Ethiopia, Negas, presented Umm Habibah Ramla to Muhammad as a wife. She was 35 and the prophet was 59 at the time of the marriage. Her first husband was Ubaydullah Ibn Jahsh but he converted to Christianity forcing her to divorce him, reinforcing the stipulation that a Muslim woman cannot be married to a non-Muslim man. She spent 4 years of her life with Muhammad and continued living another 33 years. She died at the age of 72.

Mariyah al-Qibtiyaa was a Coptic slave gifted to Muhammad by the King of Egypt. Muhammad married her when she was 20 and he was 60. She was extremely beautiful and gave birth to a son whom Muhammad named Ibrahim. Ibrahim died in infancy at the age of 18 months. Mariyah spent 3 years of her life with Muhammad.

The last wife of the prophet was Maimunah Bint Al Harith. She was 36 and he 60 at the time of their marriage. She was the half sister Zainab Bint Khuzaima, one of Muhammad's other wives. She lived with Muhammad for just 3 years until his death, spending the remaining forty years of her life as a widow.

The Taking of Mecca

The treaty of Hudaibiyya signed with the Quraysh or Mecca was scheduled to last ten years. However within two years Muhammad decided he was strong enough to conquer Mecca thereby breaking the truce. In 630 he set out for Mecca at the head of a ten thousand strong army. Camping on the hills just outside the city, he was greeted by the leader of the Quraysh, Abu Sufyan. When they met, Muhammad said to him, "Has the time not yet come for thee to acknowledge that there is but one God and that I am his Apostle?" He replied that he was still in some doubt. At this, Abbas, threatening him with his sword, said, "Believe and testify thy faith at the peril of thy neck." Abu Sufyan then under threat recited the Shahadah (testimony of belief) and was sent to prepare the city for the approach of Muhammad. Sufyan was ordered to inform all inhabitants to remain indoors. Anyone outside their dwelling would be deemed to be a combatant and killed.

Also joining Muhammad was a group of Quraysh soldiers pledging allegiance, hoping for a share of the booty. Muhammad however, referring to them as ruffians, indicated to Abu Huraira, one of his generals, by striking one hand over the other that they should be killed during the approach to the city.

The people of Mecca knew resistance would be futile and most locked themselves in their homes. Muhammad made his triumphant entry into Mecca, unchallenged, on his favourite camel. He rode around the Kaaba seven times, touching the black stone with his stick. He ordered daily prayers to be said in the direction of the Kaaba from that time on. He destroyed the 360 idols within the temple, including a wooden pigeon suspended from the roof which was regarded as one of the deities of the Quraysh. When he had finished, he came to Safa', ascended it to a height from where he could see the Kaaba, raised his hands and began to praise Allah. Then he said with his hands one upon the other: "Kill

them who stand in your way.”

Muhammad produced a list of men he wanted executed because of their rejection of Islam or their criticism of him. One such person was Abdullah bin Sa'd. He was once a scribe to Muhammad, documenting the revelations Gabriel dictated from Allah. However after many discrepancies and grammatical errors, Abdullah realised the fallacy of Muhammad's claims and had escaped to Mecca. Abdullah pleaded for his life and though granted mercy; Muhammad was upset with his men for granting him a reprieve.

During his stay at Mecca, Muhammad sent out troops into the district to destroy the temples of 'Uzza, Suwa, and Manat, and the idols of the neighbouring tribes. His high-strung deputy Khalid, ordered a whole tribe to be slain because they would not acknowledge Muhammad as Allah's prophet.

There was still one major city in the Arabian Peninsula not yet submitted to Islam. The people of Taif had already rejected Muhammad ten years earlier and were not in any frame of mind to tolerate the advancing Muslim army. Muhammad assembled a force 12,000 strong and advanced to Hunayn where they met the Taif army led by Malik ibn 'Awf. At first Malik's men had the upper hand to such an extent that some of the Muslims began to retreat. However Muhammad cried out to his men extolling his prophethood, encouraging them with the fact they had Allah's assistance. This pep talk seemed to do the job and soon with the motivation of Allah and his promise of heavenly bliss for martyrs, the Muslims triumphed, conquering the last stumbling block in the way of Muhammad's mastery of Arabia.

Next Muhammad sought to invite those territories outside Arabia, such as the Byzantines, Persians and Romans of Constantinople to Islam. In letters to them he requested they embrace Islam which would bring them bountiful rewards otherwise they would be responsible for misguiding their people.

On hearing that Chosroes, leader of the Persian Empire, rejected the call to Islam. Muhammad beckoned Allah to tear the emperor and his people to pieces. He then called for the downfall of Caesar and Chosroes and the use of their treasures in Allah's cause. In essence his command, as revealed in the Qur'an 9:29 and several hadiths, was to offer Islam to the unbelievers, if they refused, force them to pay the Jizya (poll) tax to the Islamic state and if that also was refused, to kill them. Those forced to pay the poll tax to live in an Islamic state were referred to as dhimmis, or second class citizens.

Later in the year Muhammad set out with his army to Tabuk, part of the Byzantine Empire. On arriving, the Byzantine troops had already withdrawn, not

wishing to engage in battle. They agreed to pay the Jizya tax in a state of dhimmitude and Muhammad opted to not have them put to death.

On returning from Tabuk Muhammad received the Qur'anic revelations (Q.9:38-39) condemning those Muslims who did not join the army for the battle, (Q9:41) praising jihad as the best deed a Muslim can perform and (Q9:111) guaranteeing paradise for those who shall slay and be slain in the way of Allah.

Islam now spread rapidly. Various kings around Arabia accepted Muhammad and began waging their own wars against the remaining pagan tribes. On hearing the news Muhammad sent messages informing them that he “received the news of their Islam and of the killing of the polytheists. Allah has guided you with His guidance.”

In 632, at age sixty-two, Muhammad set out with thousands of followers and all his wives for pilgrimage at Mecca. He led a hundred camels, marked by his own hand for sacrifice. At the Kaaba he performed the animal sacrifices on sixty-three of them leaving the balance to be done by Hadrat. He then ordered that a piece of meat from each of the sacrificed animals be cooked together and ate from the resulting dish. On the tenth day, proceeding to Mina, he cast stones to drive away the devil, revisited Mecca to pray, and then returned to Medina. His action on that his last pilgrimage, set an example for Muslims to follow for all time.

The Last Days of Prophethood

With the recent death of his infant son, Ibrahim, which weighed his spirits down, and the poison he had consumed at Khaybar still affecting him, Muhammad fell ill with a violent attack of fever. He summoned his wives together and said: “You see that I am very sick. I am not able to visit you in turn. If it be pleasing to you, I will remain in the house of Aisha.”

Though sick, Muhammad still had a zeal for his imperialistic politics. It was on his deathbed that he declared: *“I will expel the Jews and Christians from the Arabian Peninsula and will not leave anyone but Muslims.”* (SM 19:4366)

In May of 632 Muhammad began preparations for an invasion of Jordan to subdue the Christian tribes of the area. However serious illness overcame him, postponing his desired conquest.

When he fainted, his wives gave him some medicine. Reviving, he asked what they had been doing to him. On being told, he said that they had given him medicine for another complaint, and he ordered them all to partake of the

medicine. So the women arose and poured the medicine in the presence of the dying prophet into each other's mouths.

A little after midday on the 8th of June 632 Muhammad lay on his bed in Aisha's arms and whispered his final words, "Lord grant me pardon; eternity, in paradise! Pardon. The blessed companionship on high." He stretched himself gently, and the conqueror of Arabia was no more.

The tomb of Muhammad is on the spot where he died, in close proximity to the mosque of Medina, which ranks in holiness next to that of Mecca.

Succeeding a Warlord

Muhammad left no clear succession plan for his empire; an oversight which has to this day led to factions and wars within Islam as to who are the true Muslims. From 632 to 661, four Caliphs ruled from Medina, elected by the closest followers of the prophet. (Caliph means “a successor”, but it became the title of the person who became the religious and political leader after Muhammad's death.)

There was a core group of believers who along with Muhammad came to be known as the salafiya (the righteous companions). They became the first four caliphs - Abu Bakr, Umar, Uthman and Ali ibn Abu Talib.

When Muhammad died, a struggle developed among his followers as to who should assume leadership of the ummah. A group of followers that ultimately became Sunni believed the position should be by consensus from prominent leaders. The group that believed the succession should be based in familial ties ultimately became Shi'ite. As Ali was the only blood relation to Muhammad, this group pressed for Ali's claim as Caliph.

However, Umar petitioned the believers to select Abu Bakr as successor to the prophet and he was duly appointed the first Caliph.

Two weeks prior to his death, Muhammad had planned a campaign to conquer the Christian tribes of Jordan, in which he enjoined all Muslims to take part. Due to his ill health this was not to occur before his passing. On the first day of his caliphate, Abu Bakr ordered the army to undertake this mission to carry out the last military wish of the Prophet. Forty days later, after conquering the Christian tribes of Banu Kalb and Ghassanids the army under the leadership of Usama returned to Medina, bringing a large number of captives and a considerable amount of wealth from the spoils of war.

However many of the tribes initially subdued into Islam by Muhammad, now with his death, grabbed at the opportunity to renounce the religion, Muslim rule and payment of Zakat tax. However Abu Bakr was determined to keep all of Arabia Islamic as prophesised by the prophet. SB 92:388 *When Allah's Apostle died some of the Arabs reverted to disbelief, 'Umar said “Allah's Apostle said, I have been ordered to fight the people till they say 'None has the right to be worshipped but Allah'”. Abu Bakr said, “By Allah, I will fight him who discriminates between Zakat and*

prayers, for Zakat is the compulsory right to be taken from the wealth. By Allah, if they refuse, I would fight them for withholding it.”

In response he launched an offensive, known as the Ridda Wars (Wars of Apostasy) in which he formed eleven units to be sent throughout Arabia to quell the widespread occurrence of apostasy. Armies were despatched to Yamamah, Tabuk, the Syrian frontier, East Medina, Mecca, Bahrain, Oman, Mahra and Yemen. It was obvious that given the opportunity, the Arab people preferred their original way of life to that of Islam. However only through force were the people of the region shackled to this ideology for so many centuries.

With the Ridda wars concluded Abu Bakr assembled a military force of 18,000, and advanced on Palestine and Syria in 634 and defeated the Byzantine armies at Yarmouk River in 636. Under the leadership of Khalid a force was sent to conquer Iraq, the richest province of Persia. Forty thousand more Muslims marched to conquer North Africa. At home he used Umar to force Ali and his followers to submit to his caliphate and denied Ali's family the inheritance of Muhammad's property and land.

With the death of Abu Bakr only two years into his Caliphate, who from some accounts was murdered as a result of eating poisoned food months earlier, Umar was elected the second Caliph. He was the father of Hafsa, Muhammad's fourth wife. Under his rule the Muslim empire expanded throughout Egypt, Syria and into the Persian Empire and achieved the surrender of Jerusalem to the Muslims. Umar was stabbed to death by a fellow Muslim in the Medina Mosque in 646.

Again Ali was bypassed as Caliph when Uthman ibn Affan was selected. He was from the Ummayyid clan and was married to Ruqqayah and Um Kuthulm, two of Muhammad's daughters by Kadijja. Under his rule, the empire expanded rapidly with him appointing family members to military and government positions to maintain control. Also he spearheaded the revision of the Qur'an and ordered all previous copies to be burnt. He too was murdered aged 80 while reading the Qur'an at his palace.

When Ali, the first cousin of Muhammad, husband of Muhammad's daughter, Fatima, and one of the first Muslims, was finally appointed in 656, the governor of Syria, Muawiya, refused to recognize him as Caliph. This resulted in a long drawn out civil war between the two parties. Trouble also brewed with Aisha who had hoped that Zubayr would become caliph after Uthman. She incited the citizens against Ali and was able to summon support from various corners of the empire. Aisha now took command of an army opposed to Ali.

Ali was forced to abandon his campaign against Muawiyah, deciding instead, to use his small force against Aisha. The two armies met outside Basra with Aisha mounting her camel (Battle of Camel). Ali ordered his men not to take offensive action unless the enemy reached their lines. Wherever the camel of Aisha stood, there the battle was waged most fiercely. As long as that animal was standing, Ali realized, the battle would continue. He therefore ordered that the legs of the camel be cut. Within a very short time after bringing down the animal, the bugle sounded to signal the end of the battle. Ali allowed Aisha to return to her home advising her that it was not becoming of the prophet's wife to be involved in squabbles within the ummah.

The caliphate of Ali came to an end in 661 when he was assassinated by one of his own followers. Previously, Ali in the interest of conciliation between the various contentious groups bided his time until he was finally caliph. However upon his assassination the major split in Islam took root.

With the death of Ali came the end of the period known as Rashidun (The Rightly Guided Caliphs). These were the Caliphs who were companions of the prophet and hence considered to be guided properly in the faith.

The governor of Syria, Muawiyah, a cousin of Uthman (the third caliph), insisted on the return of the caliphate to the Ummayyid clan. Ali's son, Hassan agreed to the request under military pressure. With Hassan's death under suspicious circumstances, followed shortly after by Muawiyah death, Yazid, son of Muawiyah was appointed the next caliph.

Hassan's brother, Husayn, son of Fatima and hence grandson of the prophet, raised an army to march against the Ummayyad's who Ali's descendants called the Usurper's dynasty. On October 10th 680 (Muharram - first month of the Islamic calendar.), Husayn and his companions fought against a large army of perhaps 4,000 men under the command of Umar ibn Sa'd. Husayn and all of his men were killed. The bodies of the dead, including that of Husayn were then mutilated.

Today, the death of Husayn ibn Ali is commemorated by Shi'ah Muslims as the Day of Ashura (or Hosay in some countries) during the month of Muharram. To mourn the death and wash away their sins, Muslims cut their bodies and sometimes their own children's with knives or flagellate themselves with chains in public processions.

The bloody struggle for power and ideology within Islam continues unabated since the death of Muhammad. With their goal also to rid the planet of Dar-ul-Harb, the nonbelieving world, Islam in this technologically advanced age poses a

distinct threat to humanity when swords and poison can be easily swapped for weapons not yet imagined in the minds of Muhammad and his companions.

Divinely Inspired or Charlatan?

Whether there be a God or not, most people would conclude that should such an entity exist, someone claiming to be a messenger or being directly guided by Him, Her or It should possess characteristics of a degree superior to that expected among the common man.

How does Muhammad's traits stack up against what would be expected of a human being supposedly guided by a superior being? Using the Islamic scriptures, Qur'an and Hadiths, we can ascertain from his teachings and actions, the nature of his personality.

Muhammad was certainly a caring and generous person. Many hadiths describe him as being kind and charitable. However such attributes were focussed solely on those who accepted his message, those who recited the Islamic article of faith which includes the statement that Muhammad is the apostle of Allah, and to those who fought in the way of Allah to bring victory to Muhammad. When such characteristics are limited only to those who seek the interest of the person dispensing it, we can easily ascertain their lack of genuineness and the degree of **selfishness** involved.

Muhammad clearly says, many times, in the Qur'an to not take friends from the unbelievers. One such verse is Qur'an 4:89 which clearly rejects any form of universal love and kindness:

So choose not friends from the unbelievers till they forsake their homes in the way of Allah; if they turn back then take them and kill them wherever ye find them, and choose no friend nor helper from among them.

Basically what Muhammad states here is that a Muslim should not befriend those who have failed to give up their homes and family to embrace his cult. If they do accept Islam but then turn away from it, you have God's permission to seek them out wherever they may be and kill them.

Muhammad was a man seeking self aggrandisement, domination and adulation from among his followers, in other words a **narcissist**. He used the tool of religion to subvert the minds of his followers with promises of an opulent paradise and threats of an eternal torturous hell to gain their reverence. It was only through him that an afterlife in paradise was guaranteed. A narcissist would

lie, cheat and scheme to achieve his goals. Perfect examples of these qualities in Muhammad were his claims to be:

The last messenger of God (Q.33:40)

The best of creation (Q.33:21)

Creator of rules that are binding to all (Q.33:36)

The one who must be obeyed (Q.26:163 & Q26:179)

Sent as a Mercy to the world (Q.21:107)

The one, if followed will gain love and forgiveness from Allah (Q.3:31)

On the right hand of Allah on the day of judgement, interceding on the believers' behalf. (Q.30:13, SM 1:373)

Worthy of praise and blessing from Allah, angels and his followers (Q.33:56)

Muhammad demanded of the Muslims that he be loved more than even their own children, mother or father. SM 1:71 *The Messenger of Allah said: None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.*

Such affirmations about himself reveal Muhammad to be a man who suffered from a lack of self esteem, requiring cult worship, needing to build grandiose fantasies in an attempt to project an aura of invincibility. He portrayed himself as the best example of a human being, a role model for all to follow until the end of time.

Muhammad married Aisha when she was six years old and consummated the marriage on her ninth birthday when he was fifty three.

SM8:3309 *Aisha said: Allah's Messenger married me when I was six years old, and I was admitted to his house at the age of nine.*

SM8:3311 *Aisha reported that Allah's Apostle married her when she was seven years old, and she was taken to his house as a bride when she was nine, and her dolls were with her*

His claim that seeing her when she was five years old, in a dream, was Allah's sign and consent for the marriage. This self fulfilling dream and prophecy is narrated in the following hadith:

SB62:15 *Narrated 'Aisha: Allah's Apostle said to me, "You have been shown to me twice in my dreams {when she was aged five}. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.*

A man of that age cannot have such feelings for a five year old girl unless he

was inclined to **paedophilic** tendencies. Also a god that could find time to sanction the marriage of a six year old girl to a fifty year old man, as Muhammad claimed Allah had done is a god who really has no business running a universe.

The Qur'an itself sanctions the divorce of wives who have not yet reached puberty. Verse 65:44 states that with divorce a woman should wait three months before remarrying, *...and for those who have no courses {wives not yet reached puberty} it is the same.*

Muslim apologists claim that child marriages in those days were normal, yet they forget to mention that such marriages were between children of similar ages, not of an elderly fifty year old to a six year old. Muhammad exposed his desire for young girls when a Muslim soldier revealed he had married a widow. Muhammad's response was, *"Why have you not married a virgin to fondle with each other?"* (SB 38:504) Such examples, because of their endorsement by Muhammad, have continued down the ages where to this day in Islamic countries, because young girls attract a larger dowry, children are sold into marriages to men old enough to be their grandfathers.

Muhammad's massacre of the Banu Qurayzah tribe is infamous in Islamic history, SAD 38-4390 - *Narrated Atiyyah al-Qurazi: I was among the captives of Banu Qurayzah. The Muslims examined us, and those who had begun to grow pubic hair were killed, and those who had not were not killed.* Ordering the genocide of all the men from a tribe in addition to banishing entire communities from their homelands, Muhammad confirmed his trait as a **mass murderer** even to his deathbed when he ordered the extinction of Jews and Christians from Arabia.

Muhammad's calculated and surprise attacks on the Jewish and Pagan tribes of Arabia are perfect examples of a **terrorist**. He used intimidation, coercion and fear to avenge those unwilling to submit to his political and religious ideologies. He even popularised the burning (now bombing) of Mosques, with believers inside praying, claiming those adherents intended to harm Islam (Q.9:107-8). *Muhammad called two of his followers and said, "Go to this mosque, whose people are unrighteous; destroy it; burn it." Although there were people in it, they burned and destroyed it.* (Sirat Rasul Allah - Tabuk) Their only crime being their unwillingness to join Muhammad on his jihad to conquer Tabuk (see chapter 'Sirat Rasul Allah' section 'Tabuk'). The Islamic terrorists of today are on no different a path than Muhammad set for them fourteen hundreds years ago.

After Muhammad, the women of Arabia had lost all their rights and privileges as

human beings and in effect became chattel, mere possession of their menfolk. Prior to Islam women in general were not subjected to veils. They owned businesses (as did Muhammad's first wife), were poets, tribal leaders and queens and even led armies. This all changed with Islamic **misogynistic** teachings. Muhammad was not kind to women. He encouraged the beating of wives, which he himself did. He raped and encouraged raping of female captives and slaves. He belittled women by stating they are intellectually inferior to men and are to be treated like domestic animals. He threatened women with hellfire for not properly serving their husbands, prescribed half the inheritance for women compared to men and proclaimed that a woman's testimony is worth only half that of a man's.

These and many more repressive teachings concerning women clearly illustrates Muhammad's trait as a misogynist, sanctioning the utter subjugation of women by men. The chapter 'A Woman Subdued' provides comprehensive details on these points.

In addition to his eleven wives, Muhammad also possessed a number of concubines; women captured as slaves and used for sex, without marriage. Muhammad had Allah specifically grant him permission to cohabit with all variety and any number of women; Q33:50 *O Prophet! We have made lawful for you the wives to whom you have paid dowry; and the captured prisoners of war; and daughters of your uncles and aunts, and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her; this only for thee.* A man, claiming to be divinely inspired yet living a life of lewdness, indecency and lustfulness could never live up to the mantle of 'the best of creation' as he claimed. His **licentious** lifestyle nullified any claim to divine connection.

The highlight of the Muslim expeditions was the victory scramble to apportion the war booty. A key component of that booty was women. When asked by his soldiers about the correct procedure regarding married women, pagan women, under-aged women, Muhammad's response was women whom your right hands possess (women captured in battle) were lawful to be used as desired. Muhammad himself after battles spent the night with the women he captured, even though they had just lost their husbands, fathers and brothers. In essence Muhammad was not only a **rapist** but sanctioned rape as legal for Muslim men capturing infidel women. After the battle of Khaybar, Muhammad took the seventeen year old Safiyah as part of his victory share. Shahih Bukahari outlines the events during the three day journey back to Medina; SB 59:523 *The Prophet stayed with Safiya bint Huyai for 3 days on the way from Khaibar where he*

consummated his marriage with her.

It is not unknown throughout history for men to kill their own womenfolk when defeat by marauding Islamic invaders was inevitable to save their brutalisation at the hands of Muslims.

Following the battle of Khaybar, Muhammad desperately sought to locate the hidden treasures they were purported to possess. In one of his roles as warlord, this time **torturer**, Muhammad had Kinana tormented with a fire on his chest to ascertain the location of the tribe's wealth. Tabari 8:122; Ishaq:515: *The Prophet gave orders concerning Kinanah to Zubayr, saying, 'Torture him until you root out and extract what he has. So Zubayr kindled a fire on Kinanah's chest, twirling it with his firestick until Kinanah was near death. Then the Messenger gave him to Maslamah, who beheaded him.* Another incident has Muhammad ordering the torture of men who had killed a shepherd and stole some camels. *Cut their hands and feet, and brand their eyes with heated pieces of iron and put them on the mountain with no water until they die.* (SB 82:796) were the commands of Muhammad.

Anyone who offends or criticises Islam or Muhammad needs to be concerned for their life. This is nothing new. **Assassinations** for such 'crimes' commenced in the time of Muhammad himself. The founder of Islam, to protect his ideology from critics, ordered the killing of many detractors. As an assassin, Muhammad kept dissent of his cult to a minimum. As recorded by Ibn Ishaq, Ishaq 597 *When the Apostle returned to Medina after his raid on Ta'if, word spread that he had killed some of the men who had satirized and insulted him. The poets who were left spread in all directions.*

One example of Muhammad sending his henchmen to eliminate his critics is described in Sahih Bukhari 4:264 *Allah's Apostle sent a group of believers to kill Abu-Rafi. One of them said, "I drove my sword into his belly and pushed it forcibly till it touched the bone. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' Then I got up, came upon the Prophet and informed him."*

After the death of his first wife, Khadija, Muhammad was broke. On moving to Medina he lived off the generosity of the new converts. However to achieve his mission, it was necessary to amass wealth essential for building an army. This he realised from the stealing and looting from trade caravans and various Pagan and Jewish tribes in and around Arabia. As a **looter** he attacked innocent tribes, drove them out of their lands and confiscated their belongings. He used Allah to

justify this behaviour:

Q48:20 *Allah promise you much booty that ye will capture, that it may be a token for the believers.*

Q59:6 *And that which Allah gave as spoil unto His messenger from them.*

Q8:69 *Now enjoy what ye have won, as lawful and good.*

These verses made lawful unto Muslims the property, including women and children, of the non-Muslims. Everything of the earth belongs to Allah and hence it is the duty of Muslims to reclaim all for the service of Muslims and Allah.

This was a key component to the spread of Islam. Muhammad applied the principles of free enterprise to the plunder and conquest of nonbelievers without having to spend a penny from his own coffers. Muslim soldiers had tangible booty to look forward to, or if not that, unlimited pleasures in Muhammad's opulent paradise. The incentive of sharing in the booty as opposed to fighting for a stipend or country's honour, gave Muslims that impetus to go out and expand their personal wealth and in the process spread Islam.

Muhammad never respected any belief or religion that was not in accordance to his teachings. He was **disrespectful** of those who did not accept his preaching, referring to them as dogs, vile animals, deaf, dumb and evil. Q7:176 *his likeness is as the likeness of a dog*; Q8:55 *Surely the vilest of animals in Allah's sight are those who disbelieve*; Q2:18 *Deaf, dumb (and) blind, so they will not turn back*; and Q7:177 *Evil as an example are people who reject Our signs*.

Muhammad was truly **deluded**, to such a degree that he was of the belief that the earth belonged solely to him and the god in his head. In Sahih Bukhari we learn of the following event, SB 53:392 *While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews" He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."* In other words Muhammad was under the impression that he owned the earth and anyone who did not accept Islam would not be safe. He allowed the Jews to sell their land and leave or stay and fight.

A **fanatic task-master** for prayers, Muhammad burnt alive those claiming to be Muslims but not attending Mosque for prayers: SB 11:626 *The Prophet said, "No prayer is harder for the hypocrites than the Fajr and the Isha prayers and if*

they knew the reward for these prayers they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet added, "Certainly I decided to order the Mu'adhdhin (call-maker) to pronounce Iqama and order a man to lead the prayer and then take a fire flame to burn all those who had not left their houses so far for the prayer along with their houses."

Muhammad often times played the role of doomsayer, supposedly predicting portents of the world's demise. Based on madcap prophecies, it would be plain for any rational individual to deduce his **deceitful** nature among his gullible followers. The age old threat to arouse fear in the susceptible, using imminent destruction as a tool of fear from which only one message could be used to to be saved, was played out well by the prophet:

SB 69:483 The Prophet, said, "From among the portents of the Hour are the following:.... men will decrease and women will increase so much so that for every fifty women there will be one man to look after them."

SM 1:297 Then it would be said to it (the sun): Rise up and emerge out from the place of your setting, and it will rise from the place of its setting. {i.e. the sun rises from the west}.

SM 41:6918 The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die

SM 41:6925 The Last Hour would come (when) the Romans would form a majority amongst people.

SM 41:6954 The Last Hour would not come before a person of Qahtan comes forth driving people with his stick.

SM 41:7051 A person asked Allah's Messenger as to when the Last Hour would come. He had in his presence a young boy of the Ansar who was called Mabammad. Allah's Messenger said: If this young boy lives he may not grow very old till he would see the Last Hour coming to you.

Here Muhammad lied or was certainly deluded into thinking the world would end during the lifetime of a young boy of the time. He seems to have not been bothered about the future existence of his cult, knowing well his lie would eventually backfire, but was prepared to make claims he felt would benefit him to achieve his personal goals.

These traits of Muhammad are well documented in Islamic scriptures and are available for all to assess whether such an individual qualifies as a representative of a higher being or a mere charlatan.

Deceitful Tolerance

We hear ad nauseam from Islamic apologists that Islam means peace and is therefore a religion of love, tolerance and harmony. In fact the meaning of Islam is submission; submission to Allah the one true God. Unto whom Muhammad has commanded Muslims to force all mankind to comply.

There are very few truly tolerant verses in the Qur'an. And of those, the tolerance is directed solely to persons in the brotherhood of Islam; certainly not to nonbelievers. The early Meccan verses, revealed when Muhammad had only a handful of followers, were somewhat forbearing and lenient in outlook. However on gaining political and military strength in Medina the tone of Allah's revelations took on a new undertone, one of jihad and conquest in the name of God. To rationalise the change in attitude and the obvious contradictions to previous revelations, Muhammad revealed that Allah was sending verses better than those previously revealed (Q2:106 ... *We bring one better than it or like it.*). The later verses abrogated the earlier ones. An entire science devoted to the chronology of the Qur'an's verses known as an-Nasikh wa'l Mansukh (the abrogator and the abrogated) evolved to analyse which verses abrogated which.

Nevertheless we religiously hear from Muslims, those performing taquiya (deceit for the furtherance of the faith as recommended by Muhammad himself) that there is no compulsion in religion and killing is condemned in the Qur'an.

Let us look at three such verses in the original contexts in which they were revealed.

Firstly there is the verse that tells us there is no compulsion in religion.

Q2:256 *There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break.*

This verse is used by Islamic apologists to provide an assurance to the uninformed non-Muslim that Islam honours the rights of all and sundry to believe as their conscience dictates.

However when taken in its historical context we arrive at quite a different conclusion. From Islamic scriptures we are told exactly when this verse was revealed to Muhammad:

When the children of a woman (in pre-islamic days) did not survive, she took a

vow on herself that if her child survives, she would convert it to a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar (helpers) among them. They said: We shall not leave our children. So Allah the Exalted revealed; "Let there be no compulsion in religion. Truth stands out clear from error." (SAD 14:2676)

It is reported here that Muhammad revealed this verse to counter the conversion of children to Judaism. In those times, when there was no formalised religion among some of the tribes of Arabia, should a contagious illnesses strike, the women would pray that if their children survived such epidemics they would convert them to Judaism. Also when Muhammad arrived in Medina many of the new converts were concerned about the religion of their children as in that time they respected the right for an individual to choose their religion.

To this end Muhammad revealed the verse giving Allah's guidance that people were not compelled to convert their children to Judaism should they survive an illness, nor are their children compelled to stay in their Pagan believe because they were born in it. It was permissible to convert their children to Islam.

This no compulsion in religion is strictly a one way affair however. You are not compelled to stay in any non-Islamic religion, hence allowing the conversion to Islam. However once you are a Muslim you are compelled to remain in Islam.

At this time Muhammad was still relatively weak in numbers and power. He could not use force to bring nonbelievers to Islam. This verse sought to give God's sanction that it was acceptable to leave a religion and come to Islam, 'the right direction' as he puts it. However not too long after this we find Muhammad as a warlord commanding armies that would bring terror to those who did not accept his message.

This is evident from reading the Qur'an as a complete doctrine where Muhammad plainly declares, "kill the unbelievers wherever you find them", "Fight against those who believe not in Allah until they pay the Jizya with willing submission", "fight them until disbelieve is no more, and religion is for Allah."

Or if we read from the Hadiths we find Muhammad declaring: "I have been ordered to fight with the people till they say, none has the right to be worshipped but Allah", "Whoever changes his Islamic religion, kill him."

In Islamic nations, it is a criminal offence for a Muslim to convert to another religion. If Islamic countries understood the 'no compulsion in religion' verse to mean that a Muslim had the right to adopt another religion of his/her choice,

then Sharia laws preventing apostasy would not exist.

It should also be noted that within this verse, although the first sentence says ‘there is no compulsion...’, it continues with, ‘condemn those who do not accept Allah for they are in error and accept false deities.’

Even the very next verse denounces non-Muslims as being patrons of false deities who lead them into darkness and ultimately to be residents of hell.

2:257 Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

And after all the apologies that attempt to bring some impression of tolerance in Islam are exhausted, one can always quote Qur’an 3:85: *If anyone desires a religion other than Islam, never will it be accepted of him; and in the Hereafter he will be in the ranks of those who are losers.*

Never can a religion, other than Islam, be acceptable in society. So where is the concept of no compulsion unless it is only in the direction of moving into Islam?

Another verse used by Islamic apologists in a similar way to the no compulsion in religion text is Qur’an 109:6 *Unto you your religion and unto me my religion.* This verse is taken from the chapter called Disbelievers and is used by Muslims to insinuate that Muhammad allows the people to worship whatever God they choose without fear or favour.

It is however, in essence, a statement of disgust against those in Mecca at the time that adamantly refused to accept the religion of Muhammad. There are only six one line verses in chapter 109 and taken together they read as follows:

Surah 109 - *Say: O disbelievers! I worship not that which ye worship; I shall not worship that which ye worship. Nor will ye worship that which I worship. Unto you your religion and unto me my religion.*

Reading of the complete chapter (surah) shows the abhorrence Muhammad harboured against the disbelievers and their beliefs. Basically what is being implied is, there is no compromise or acceptance of other's religion, just rejection of each other – “I shall never worship your God and you will not accept my new found cult so go your own way and I’ll go mine.” This does not reflect respect for other religions but rather creates religious separation within mankind with two groups, Muslims and the disbelievers.

Thirdly we have the Qur’anic verse (5:32) that supposedly condemns the killing

of humans. Here is how Muslims render this verse to a naïve public.

Whosoever killeth a human being it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind.

The verse, presented as above, is used by Muslims as central proof that Islam is a peaceful ideology and that it in no way endorses terrorism or religious extremism. On face value, this verse would stand out as an exemplary paradigm set by a God to his followers to respect and protect the lives of all human beings. That is if we ignored the hundreds of verses that call for the destruction of non-Muslims and their eternal burning in hell fire.

However when we read the Qur'an, we see that this and the two subsequent verses include many conditions that in reality drastically alter its meaning as depicted above. Here is the verse in its entirety, as opposed to the edited form usually presented by Islamic apologists.

Q5:32 *For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs of Allah's sovereignty, but afterwards lo! many of them committed excesses (oppression and sinfulness) in the land.*

How does this complete reading affect what on the surface would appear to be a humane directive from the Qur'an?

Firstly, note that this verse is directed to the children of Israel, the Jews. God sent his messengers to deliver his decrees only to the Jews, his chosen people. Also it is apparent that in those days the God of the deserts of Israel and Arabia had little concerns for humanity that occupied the rest of the globe. Although the Jews were the recipients of these messages many did not heed them and hence were sinful in the land.

There were two conditions put forth in the verse which in effect would necessitate killing; these are manslaughter and corruption in the earth. What exactly does the latter mean?

The final part of this verse indicates that God sent his messengers with proofs of his sovereignty; however man did not heed these messages but instead committed sin in the land. People who commit sin in the land have 'corrupted the earth' and hence according to this verse are to be killed. Allah has laid down rules that if disregarded amounts to sin/corruption in the land. Rules regarding alcohol, food, gambling, idolatry, worship of multiple Gods, etc. Any lands

which are so inclined are ripe for conquer and conversion to Dar-ul-Islam.

Muhammad divided mankind into two groups, 'Dar-ul-Islam' and 'Dar-ul-Harb' – 'land of submission to Allah' and 'land of war'. Those in Dar-ul-Harb do not adhere to the principles of law, Sharia, as enunciated by Allah and his messenger Muhammad. These people are therefore open to warfare by the Jihadists of Islam. The earth belongs to Allah and those who do not worship Allah in Allah's land, are committing sin in the land and are earmarked in the Qur'an to be killed. The Qur'an further specifies as follows, '*Fight against such of those who have been given the Scripture but believe not in Allah or the Last Day*' (Q9:29), providing sufficient enough motivation for the true believer to be coerced into action.

Additional light can be shed on this verse when we look at the very next two revelations from Allah.

Q5:33 *The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;*

Here, Allah points out what is to be done to those who oppose Islam and those who cause corruption in the land. They are to be killed or crucified or if very lucky have their limbs severed. And as we learn from the actions of the prophet himself, confiscate all their properties as war booty including the women and children. Not only is the punishment in the here and now well stipulated, but also the awful doom that will beset the unbelievers when they enter the hereafter.

Q5:34 *Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.*

We learn from this verse that the merciful Allah recommends sparing those who repent and accept Islam prior to being overpowered. If repenting comes after being overpowered one would assume that the killing or crucifying and mutilation will still proceed.

Hence when taken as conveyed by Muhammad, this verse, (Q5:32), recommends the killing, torturing and maiming of those who commit sins/corruption in the land. It does condemn the act of killing another human being, but that stipulation, from an accurate understanding of the verse, applies only to the killing of believing Muslims.

The verse written in plain English taking into consideration the subsequent

verses, would read as follows:

The Jews were informed by the messengers of Allah, that to kill a human being is equivalent to killing all mankind unless the killing is for manslaughter or corruption in the land. Those who continue to commit sinfulness in the land or oppose Allah and his messenger should be killed or crucified, or have their hands and feet cut off, or expelled from their land. They will suffer an awful doom in the afterlife anyway. But if they accept Islam before you conquer them give them safety and protection.

When we read the Hadiths and other verses in the Qur'an we see the practical application of these verses by Muhammad himself. And should one study the spread of Islam in the centuries that followed, through Persia, India, South East Asia, North Africa and Southern Europe, we see clearly how the invasion and annihilation of innocent peoples with the destruction of their temples and libraries could have been easily justified thanks to the accurate reading of verses such as these and from the example set by the prophet.

From trivial commands to write satire against the nonbelievers, to his decree to rid Arabia of Jews and Christians, to his demand to wage holy war against disbelievers, Muhammad was never one to show respect let alone tolerance to any human who did not accept his brand of religion.

SM 31:6081 *Allah's Messenger said: Satirise against the nonbelieving, for the satire is more grievous to them than the hurt of an arrow. So he sent for Hassan b. Thabit who said: Now you have called for this lion who strikes the enemies with his tail. I shall tear them with my tongue as the leather is torn.*

SM 19:4366 *Expel the Jews and Christians from the Arabian Peninsula;*

SM 19:4294, Q9:5, Q9:29 *Make a holy war against those who disbelieve in Allah.*

Therefore even the so-called peaceful verses, when taken in their rightful context, paint Islam with the brush of imperialism. A creed concocted to conquer everything in its path not conforming to its ideology, Islam was clearly devised as a tool by Muhammad for imperialistic control.

Nowhere in the Qur'an does it say that all religions come from God or that they are good and equal or at least should be respected. Rather it states, Islam is the

only religion of the one true God and Muhammad is the only conduit to get to that God and all other religions are in darkness and lead to hell. No tolerance there really.

Islam for Dhimmis

As Islam grew, the governance of the 'conquered' needed to be formalised. In the Qur'an and Hadith it is clearly stated by Muhammad that those (Jews and Christians) conquered should submit to Islam, or pay the Jizya protection tax or be killed.

Q9:29 *Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book (Christians and Jews), until they pay the tax in acknowledgment of superiority and they are in a state of subjection.*

For the Pagans (which included Hindus and Buddhists) however, the choice was reduced – submit to Islam or be killed. From the Qur'an we have the verse:

Q9:5 *...fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war);...* {This action could only be implemented if there was no valid truce existing between the Muslims and the Pagans}

In other words Islam will tolerate the continued practice of Judaism and Christianity within its state, with the payment of a poll tax, but certainly not any religion involving polytheism or idol worship. As this theory was not practical with the conquest of India, though 70 million Hindus were killed during Islamic rule there, Hindus by and large were allowed to continue practicing their religion once their Jizya tax was paid.

A non-Muslim in an Islamic society is referred to as a dhimmi (pl. dimam) living in a state of dhimmitude. A dhimmi is basically a protected person by dint of the fact that he pays his poll tax with humiliation. In essence it is a form of extortion on non-Muslims to subvert them and a method of raising funds for Islamic expansionism.

Allah, in the Qur'an, has promised Muslims that they will become the rulers of the earth and will provide them with security and ensure no other Gods are worshipped. This promise must certainly have been an effective catalyst for believers to go out with resolute zeal and conviction to conquer all nations; a task they came close to accomplishing within the first three centuries of the imperialistic ideology being born. The Qur'an tells us:

Q24:55 *Allah has promised to those who believe that He will most certainly*

make them rulers in the earth, and that He will establish for them Islam which He has chosen for them, and that He will most certainly give them security; they shall serve Me, not associating another with Me; If any do reject faith after this, these it is who are the rebellious and transgressors.

Q35:39 *He it is that has made you inheritors in the earth.*

As the earth becomes inherited by the Muslim rulers, those that reject faith, the rebellious, must be appropriately dealt with. For this reason the concept of dhimmitude was initiated.

As societies fall under the governance of Islamic rule, the life of non Muslims will be subject to dhimmitude with strict rules and regulations, as have been prescribed throughout Islamic history.

The basis for life as a dhimmi was formalised under the caliphate of Umar, who when Syria was captured, drew up a pact with their leader to determine how their Christian population would exist under Islamic rule. These rules and regulations, based on the Qur'an and Hadiths, have become the norm in such societies for the last fourteen hundred years and formalised in a document known as the Pact of Umar.

Those who did not convert to Islam were forbidden from the following:

- Building or repairing places of worship or monks' residences

- Closing doors to Muslim passers-by and travellers requiring board and lodging for up to three days

- Sheltering or hiding anyone considered to be an enemy of the Muslims

- Teaching the Qur'an to non-Muslim children. {because it would be taught incorrectly}

- Displaying their religion publicly

- Converting anyone to their religion

- Preventing anyone from converting to Islam

- Sitting should a Muslim wish to sit

- Trying to resemble the Muslims by imitating any of their clothing or hairstyle

- Mounting on saddles

- Bearing or carrying any kind of arms

- Engraving Arabic inscriptions on their seals

- Selling fermented drinks

- Displaying crosses or religious books in the roads or markets

- Raising voices when following the dead

- Burying their dead near the Muslims

Taking slaves who have been allotted to Muslims
Building houses taller than those of the Muslims
Striking a Muslim

Agreeing to these terms many of which are still relevant in some of today's Islamic societies means that non-Muslims receive safety from the Muslims. Should there be any violations, the culprit forfeits protection as a dhimmi, and becomes liable to the penalties for contempt and sedition; in other words, death. Inability to pay the Jizya tax usually resulted in payment in the form of children, taken as slaves whose value would be deducted from the tax owed.

The concept of blood money was advocated by Muhammad in the Qur'an (4:92) and many places in the Hadiths (e.g. SB 71:665). That is, in the case of murder the perpetrator would pay the victim's family, money as compensation for the crime. To illustrate what life is worth in Islamic states, based on blood money, a review of compensation classified by religion and gender in Saudi Arabia, reveals the following disproportionate figures:

Individual	Value (riyals)
Muslim man	100,000
Muslim woman	50,000
Christian man	50,000
Christian woman	25,000
Hindu man	6,666
Hindu woman	3,333

As a dhimmi or even a Muslim woman under Islamic rule, you are basically a second/third/fourth class citizen. A Christian woman is worth quarter that of a Muslim man and it would take 33 Hindu women to equate to the value of a Muslim man or two Muslim women to be valued the same as her male counterpart. Muslim nations cannot accept the Universal Declaration of Human Rights, because much of it conflicts with their ideology of subjugation based on gender and belief in addition to its view that all non-Islamic nations as dar-ul-harb, awaiting conquest and conversion.

But why should there be a need to treat non-Muslims as lower class citizens in an Islamic state? Do the scriptures indicate that those who do not accept Islam are not on an equal footing with those that do? The Qur'an itself is very

informative regarding the nature of disbelievers and how they are to be treated.

Allah says in Q8:55 *Surely the vilest of animals in Allah's sight are those who disbelieve*. Essentially Allah divides mankind in two groups placing the non believers in a position lower than even the vilest of animals. Muslims consider the pig to be a despicable animal and their God places those who do not accept him even beneath such a creature. What equal opportunity could possibly afford a nonbeliever in an Islamic society?

In Q25:44 we are told by Allah that, *They are but as the cattle - nay, but they are farther astray?* Non-Muslims are even more astray in life than cattle.

In many verses, persons not accepting Muhammad's revelation are referred to as deaf, dumb and blind, Q6:39, Q2:171, Q2:18. In Verse Q 7:177 they are labelled as evil, *Evil as an example are the folk who denied Our revelations*.

In Q7.179 Allah says those who disbelieved were created for hell. Therefore their destination already seems predetermined at the time of their birth. *Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless of warning*. Such persons are more foolish than even cattle.

Staying with the theme of animal analogies, Muhammad continues his tirades against the dhimmis by referring to them as dogs, Q7:176 *His likeness is as the likeness of a dog: if thou attack him or leave him he pants with his tongue out. Such is the likeness of the people who deny Our revelations*.

In Qur'an 2:65 Muhammad states that because the Jews broke the Sabbath, Allah transformed them into apes and pigs. This punishment is again reiterated in Q5:60 where we read, *those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil...* Here Allah transforms those whom he curses into apes and pigs. Verse 2:88 informs us of whom Allah curses; *Allah hath cursed them for their unbelief*. Basically Allah curses everyone not obedient to him even those who use false hair SB 60:409. Those who partake in things forbidden by Allah are also subject to transformation into apes, Q7:166 *So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!* In SB 54:524 Muhammad informs us that, *A group of Israelites (Jews) were lost. Nobody knows what they did. But they were cursed and changed into rats*. Essentially, once you are not a Muslim you are likely to be cursed and subsequently converted to some form of animal.

Dhimmis in an Islamic nation must be treated harshly because they are destined for hell. In Qur'an 9:73 Allah tells us, *Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell.*

Allah goes on to inform the Muslims in his Qur'an that the non-Muslims are unintelligent and should be fought against even if the Muslims are outnumbered, Q8:65 *Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred they shall overcome a thousand of those who disbelieve, because disbelievers are a folk without intelligence.* What equality can there possibly be for dhimmis if they are considered as being dummies (without intelligence) by Allah?

Furthermore the non-Muslim who do not remember Allah are each assigned a devil as a companion, solely for the purpose of leading them astray. Qur'an 43:36-7 provide the details, *And he whose sight is dim to the remembrance of Allah, We assign unto him a devil who become his comrade who hinder him from the path.* Basically each and every non-Muslim is walking around with a devil as a friend continuously being diverted from the right path. No Muslim, knowing the true devil infested nature of dhimmis, could possibly befriend, employ or place in a position of authority any one of them in an Islamic society.

In fact Allah in numerous places throughout the Qur'an exhorts the Muslims to not take friends from among the disbelievers. A few of these are:

Q3:118 *O ye who believe! Take not for friends non-Muslims*

Q4:89 *So choose not friends from the unbelievers*

Muhammad claims that the disbelievers' ears, eyes and heart were not receptive to his message therefore he destroyed their townships to teach them a lesson regarding the superiority of his revelation.

Q46:26-7 *Their ears and eyes and hearts availed them naught since they denied the revelations of Allah; and what they used to mock befell them. And verily We have destroyed townships and displayed for them Our revelation.*

Here the Qur'an clearly reveals that the conquered dhimmis had Muhammad's revelations forced onto them because they did not open their hearts (yes, no brains required) to Allah's message. Either they accepted Islam or were conquered and lived as dhimmis - subdued, paying the extortion tax or choosing death.

The equality of all human beings regardless of race, religion or ability is a given in any civilised community. However in a society under Qur'anic decree, this is not so. The verses above clearly indicate that non-Muslims are the lowest and

vilest of all creatures, who are deaf, dumb and blind. But there are some verses that directly indicate their inequality.

In Qur'an verse 6:49 Allah says, *But as for those who deny Our revelations, torment will afflict them... Say to the disbelievers: Are the blind man and the seer equal?* Here Muhammad is asking, are the disbelievers who will taste the rewards of torment, equal with those who belief? He uses the analogy of a blind person to insinuate that disbelievers are blind but believers can see, hence they are not equal. Even more poignantly though, for Allah to consider the blind person less equal as a human, is sadly, very short sighted.

Are the believers and nonbelievers alike? Muhammad asks, Q28:61, *Are these two alike? One to whom We have made a goodly promise, and one to who on the Day of Judgment is brought for punishment?* Again Muhammad suggests, by way of a rhetorical question, that believers are not comparable to the unbelievers who will be punished on judgment day.

In verse Q38:28 we have Muhammad again asking a sly question as to the similarity of treatment deserved by those who believe as compared with those who do not. *Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?* We know very well that the disbelievers turn away from the supposed right path and also cause mischief in the land. Therefore shall the disbelievers be treated similarly to the believers? The answer from the Qur'an is clearly, no.

Allah confirms the superiority of Muslims over the rest of mankind. In verse 3:110 of the Qur'an, he clearly states that believers are the best community on earth, unlike the Jews and Christians who, because of lack of believe, are perverted transgressors.

Q3:110 *You are the best of the people raised up for the benefit of men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed, it would have been better for them; of them some are believers and most of them are perverted transgressors.*

Dhimmis and Muslims are subject to the same civic laws though the punishment will vary. This is particularly so in the case of murder, where the blood money varies dependant on religion and gender of the victim or capital punishment is awarded only for the killing of a Muslim. A Muslim murdering a Kafir may have to pay blood money depending on the circumstances of the crime.

A dhimmi man is not permitted to marry a Muslim girl because it is expected that the wife and the children will adopt the religion of the man. However a Muslim man can marry a dhimmi girl who must be converted to Islam and children brought up as Muslims. A female convert to Islam, getting married to a Muslim, cannot be given away by her non-Muslim father but must find a Muslim male elder to perform the duty.

Should the wife in a dhimmi family embrace Islam, she must divorce her non-Muslim husband, to avoid being reverted back to her previous religion and she is also granted custody of their children to ensure they are raised as Muslims.

In an Islamic state, a Dhimmi can only testify against other dhimmis but not against Muslims. Their non-Islamic oaths cannot be accepted in an Islamic court and hence not viable as evidence. The testimony of a Dhimmi is not accepted because Allah will not let the kafir have an upper hand over the believers. However should the same Dhimmi accept Islam, his testimony will be accepted against both dhimmis and Muslims. By embracing Islam he has gained a new credibility which would enable him to witness.

However on personal matters such as marriages, divorces, and inheritance where no Muslim is involved, dhimmis are allowed to appeal to their own religious courts.

Management of Muslims by non-Muslims is not permissible because *Allah will not allow infidels to have authority over believers* (Q4:141). Muslims have been elevated to the highest rank over all men and hence cannot be subservient to non-Muslims. According to the Qur'an *Might and strength be to Allah, the Prophet and the believers* (Q63:8). The authority of non-Muslims over Muslims is therefore incompatible with Allah's pronouncements and hence forbidden in an Islamic State.

Dhimmis can only express or advertise their ideologies within their own private community circles. Signs of their faith cannot be made visible nor can practicing of any rituals be done in public. Broadcasting any negative points of view about Islam or the Islamic State is considered blasphemous and is subject to the death penalty. However, Muslims are allowed to propagate their faith among all religious sects without hindrance.

The interaction between Muslims and dhimmis in an Islamic State is governed by strict rules. Both Muslims and kuffar must adhere to conventions that will ensure the superiority of the Islamic way of life whilst ensuring no credence or value is asserted for the dhimmis' religion or culture.

A Muslim is forbidden to behave or dress in a similar way to the non-Muslims or attend their festivals. He may sell land to a Dhimmi as long as its intended purpose is not for the construction of their places of worship or for promoting prohibited goods such as alcohol or haram meat. Muslims should not work for, give charity to or honourably address a dhimmi.

A Muslim may financially assist a dhimmi however he must ensure the funds are not used for any venture that promote the dhimmi's religion or encourage the violation of Islamic prohibitions. Muslims may eat the food of Christians or Jews as long as no pork or liquor is used but should not eat from other nonbelievers.

Muslims should not initiate a greeting with non-Muslims and should ensure they walk on the worst side of the road.

SM 26:5389 *Allah's Messenger said: Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.*

A Muslim may attend the funeral of a dhimmi and can also offer condolences to the family; however he should not walk behind the coffin and must leave before the burial takes place.

Under Sharia law, dhimmis are not considered citizens, even if they are the original natives of the land. Their freedoms are curtailed, rights diminished, dignity usurped and culture marginalised until it becomes non-existent.

True to its name, Islam, the religion of submission, applies all manner of burdens unto its unrighteous, unbelieving subjects until they succumb to the ways of Allah.

The talk of Islam ruling peaceably and living side by side with non-Muslims throughout its history is nonsensical. Only if the conquered nation subjected itself to suppressive laws and payment of Jizya with humiliation or converted to Islam, could there possibly have been peace for non believers in Islamic societies.

Dirty Kuffar

A nonbeliever, someone not accepting the divinity of Allah or Muhammad as his prophet, is referred to as a kafir (pl. kuffar), an Arabic word literally meaning ingrate or infidel - one who rejects, hides, denies, or covers the truth about the message of Islam. It has evolved into a derogatory term used to insult unbelievers or apostates of Islam.

The word kafir finds its root in the pre-Islamic term, kufr "to cover" which described farmers burying seeds in the ground, covering them with soil while planting. Muhammad therefore used the word kafir to imply such a person who attempts to hide or cover up the truth about Islam. According to Muhammad everyone is born a Muslim but does not always want to accept that which is made obvious to them. So by rejecting or not following the precepts of Islam, they are covering up their innate propensity for accepting that which is in their nature, that which they should know to be the truth.

'Al-Kufr ul Akbar' (the one who covers the greatness and dominion of Allah) is a term that has been meticulously segmented to provide specific cubbyholes into which can be placed the varying categories of not only nonbelievers but also believers not adhering assiduously to the tenets of Islam:

- **Kufrul-'Inaad:** one who supposedly knows Islam to be the truth but disbelieves out of stubbornness.
- **Kufrul-Juhood:** one who disbelieves out of rejection, though acknowledges the truth in their heart.
- **Kufrul-Inkaar:** one who disbelieves out of denial.
- **Kufrul-Istihzaha:** one who mocks and derides Islam.
- **Kufrul-Kurh:** one who detests any of Allah's or Muhammad's commands from the Qur'an or Sunnah.
- **Kufrul-Kibr:** one who disbelieves out of arrogance and pride.
- **Kufrul-Istibdaal:** one who rejects or tries to reform Allah's laws to suit the changing zeitgeist or for their own personal needs.
- **Kufrul-Nifaaq:** one who pretends to believe but conceals his disbelief. They are referred to as munafiq or hypocrite and will be in the lowest level of Hell (Q4:145).
- **Kufrul-Istihaal:** one who tries to make something that is forbidden (haram) e.g. alcohol or pork into something that is lawful (halal).
- **Kufrul-I'raadh:** one who avoids for their own convenience practicing the

religion of Islam yet is informed about its truth.

Muhammad or the Qur'an never refers to humanity as a whole or as a universal family with beauty in diversity. By using such labels as a blanket cover for non-Muslims, Muhammad cunningly divided the peoples of the earth into two groups and pitted those who followed him, the believers of Dar-ul-Islam, against the kuffar of Dar-ul-Harb, using incitable and derogatory rhetoric in Allah's words, fanning flames of division and hatred.

Apart from the sub categories outlined above, Kuffar are generally divided into two main groups, Dhimmis and Harbis. A Dhimmi is a Kuffar who pays the Jizya (protection tax) and accepts the supremacy of Islam while given permission to live and practice his religion (only Judaism and Christianity) under strict rules. A Harbi is either 1) a Christian or Jew not willing to accept Islam nor live as a dhimmi paying the jizya tax, or 2) a person from any non-Abrahamic faith or no faith at all, unwilling to convert to Islam. Harbis are transgressors on Allah's earth and therefore open enemies to the Muslims who are sanctioned by the Qur'an to strive against such individuals until religion is only for Allah.

The Kuffar according to the Qur'an are Najis, dirty or unclean. Verse 9:28 *O you who believe! The pagans are nothing but (najis) unclean, so they shall not approach the sacred Mosque...* Allah not only refers to an entire group of humanity as unclean but forbids them from entering Islamic places of worship. Today, apologists insist that the Mosque spoken about here refers only to the mosque in Mecca but Allah was not clear on specifying that in the Qur'an. The term 'Dirty Kuffar' has thus become a commonly used derogatory term used by Muslims, even in song, to denigrate non-Muslims.

The Qur'an refers to those who do not accept Islam using a wide variety of terms such as kuffar, rejecter, disbeliever, evil, pagans, vilest of creatures, worst than cattle, like dogs, people of the book, those who disobey, *etc.* However in colloquial terminology, they are all encompassed into the one general word, kafir / kuffar. The Qur'an and Hadiths refer to the kafir in language that permeates vilification, belittlement, segregation, and even hatred for the majority of mankind.

The brotherhood of mankind only includes the believers and Allah goes on to note that mutual respect is only required for fellow human beings, should they accept Islam.

Q49:10 *The Believers are but a single Brotherhood: So make peace and reconciliation between your two contending brothers; and fear Allah.*

Q49:11 O ye who believe! Let not some men among you deride others: Nor let some women deride others; perchance they may be better than they. Nor defame nor be sarcastic to each other, nor call each other by offensive names: Ill-seeming is a name connoting wickedness, to be used of one after he has believed.

Allah and the believers hate those disputing Muhammad's message. They are referred to as arrogant and stubborn offenders of god, resulting in Allah sealing up their hearts. Why would a God want to seal up someone's heart thereby giving them no opportunity to evade the Hell he created, is surely mindboggling.

Q40:35 Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by those who believe. Allah, seal up every heart - of arrogant and obstinate transgressors

Muhammad was always adamant that what he preached was obvious and patently clear for all to see. However his handful of adherents questioned not only the rejection of the revelations by the people of Mecca but also its ridicule by many. Muhammad circumvents this dilemma by declaring in the Qur'an that those who cannot be convinced of the truth of his message have had obstacles deliberately placed in their path by Allah. Essentially Allah could easily will everyone to see the truth of Islam, but he does not; he deliberately leads most astray. He puts a veil on their hearts and covering over their ears so that Islamic truths are filtered out. He goes so far as put chains around their necks and barriers in front and behind them to avoid penetration of his message. Essentially anyone sceptical about Islam has been programmed to be a disbeliever by Allah, with no choice but to reject it and hence pre-ordained for an afterlife in Hell.

Q32:13 If We had so willed, We could certainly have brought every soul its true guidance: but the word from Me will come true, "I will fill Hell with Jinns and men all together."

Q18:57 Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, even then will they never accept guidance.

Q45:23 Have you seen him who makes his desire his god, and Allah sends him astray purposely, and seals up his hearing and his heart, and puts a covering upon his eye. Then who will lead him after Allah has condemned him?

Q10:100 And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.

Q36:8-10 We have put chains round their necks right up to their chins, so that their heads are forced up and they cannot see. And We have made barriers in

front and behind them, then We have covered them over so that they do not see. It is the same whether you warn them or warn them not: they do not believe.

Q16:93 If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases.

Allah, by placing a veil over their heart and deafening their ears, deliberately confuses the kuffar so that they cannot understand Muhammad's message or believe the divine signs.

Q6:25 Some among them listen to you {Mohammed}, but We have thrown veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every sign they will not believe in it {the Qur'an}.

Believers must be harsh with the kuffar while loving to one another. This will ensure Allah enrages the unbelievers.

Q48:29 Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves... that He {Allah} may enrage the disbelievers with the sight of them {the believers}.

Even though Allah could have done it himself, he commands the Muslims, in battle, to behead the kuffar where possible or take them as prisoners for ransom. This he does as a mercy to the believers to test their faith, promising that should a believer be killed in battle his deeds will count as entrance to Paradise.

Allah was apparently not aware of the eventual introduction of guns, tanks, rockets or bombs in warfare which is why his eternal words rely on the smiting of the unbelievers' neck with swords.

Q 47:4 When you meet the kafir in battle, then smite the necks until when you have overcome them, then make them prisoners, and afterwards either set them free as a favour or ransom them until the war terminates. Thus are you commanded. But if it had been Allah's will, He could certainly have exacted retribution from them Himself; but He lets you fight in order to test you. Those who are slain in the Way of Allah, He will never let their deeds be lost.

Muhammad is advised by Allah to ensure that the believers stand firm, while he places terror in the hearts of the Kafir, softening them up for the believers to strike off their heads and fingertips. Why would Allah want the fingertips of the kuffar to be severed is not stated, but after beheading them, the loss of the fingers would seem rather irrelevant and petty.

Q8:12 When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve.

Therefore strike off their heads and strike off every fingertip of them.

Allah wants to ensure that all the idol worshippers are killed unless they accept Islam, pray and pay their tax. However this slaying cannot take place in the sacred month of Ramadan; that might be offensive to Allah or maybe the Muslims might not fare too well on an empty stomach during their fasting season.

Q9:5 So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every stratagem of war, but if they repent and keep up prayer and pay the poor-rate, leave their way free to them;

Those who strive for corruption in the land are essentially peoples who do not follow the laws laid down by Allah; living and encouraging a lifestyle that is haram or prohibited. Such kuffar should they pursue with such mischief or wage war against Muslims should be crucified or have their limbs amputated.

Q5:33 The reward of those who... strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in this world, and in the Hereafter theirs will be an awful doom.

The Jews and Christians are to be attacked in war because they do not accept Muhammad's final revelations from Allah and they do not forbid the things that are prohibited. Their safety is dependant on their conversion to Islam or the payment, in humiliation, of the jizya tax while acknowledging Islam's superiority.

Q9:29 Fight the Jews and Christians who do not believe in Allah, nor in the last day, nor prohibit what Allah and His Messenger have prohibited, nor follow the religion of Islam, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

Fighting the disbelievers is an obligation on the believers as a sacred duty to Allah. They must be captured or slayed with no mercy, for their eventual destination is Hell.

Q9:123 O ye who believe! Fight those of the disbelievers who are near to you and let them find harshness in you and know that Allah is with those who keep their duty unto Him

Q9:73 Oh Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell...

The Christians and Jews are however spared from the slaughter if and only if they choose to pay the jizya tax with submission and agree to live under strict regulations as outlined in the chapter - *Islam for Dhimmis*.

Curses shall be upon the hypocrites (those who claim to be Muslims but act otherwise) and disbelievers as Muhammad recommends the approved practice, which Allah devised; that of merciless slaughter.

Q33:60-62 *They shall have a curse on them: whenever they are found, they shall be seized and slain without mercy. Such was the practice approved of Allah among those who lived before. No change will you find in the practice approved by Allah.*

Killing of a Muslim by either another Muslim or a kafir merits capital punishment for the culprit. However the murder of a kafir by a Muslim does not attract the same penalty.

SB83:50 *Ali said: We have nothing except what is in the Quran and what is written in this sheet of paper which is the legal regulations of Diya (Blood-money) and the ransom for releasing of the captives, and the judgment that no Muslim should be killed in Qisas (equality in punishment) for killing a Kafir.*

The kuffar, once conquered, can have all their possessions taken away from them, including their women and children, as reward for the soldiers of Allah.

Q8:69 *But now enjoy what ye took in war, lawful and good: but fear Allah*

SB59:540 *We came upon the Prophet after he had conquered Khaibar. He then gave us a share from the booty, but apart from us he did not give to anybody else who did not attend the Conquest.*

SB59:360 *The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men.*

SB59:361 *On the day of Badr, Quraishi emigrants received 100 shares of the war booty.*

SB59:619 *When Allah gave to His Apostle the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been recently reconciled to Islam*

SB59:621 *When it was the day of the Conquest of Mecca Allah's Apostle distributed the war booty amongst the people of Quraish which caused the Ansar to become angry.*

SB59:627 *The Prophet sent an army unit towards Najd and I was in it, and our*

share from the booty amounted to twelve camels each, and we were given an additional camel each.

A Muslim is not to befriend a kafir unless he wants vengeance from Allah. Allah says he will disown such Muslims who will have to guard against the supposedly dangerous nonbeliever as he will no longer guide them, but instead send them to abide in Hell, along with their disbelieving friend.

Q3:28 Let not believers take the kuffar for friends; whoever does this, shall have no help from Allah, but should guard yourselves against them, guarding carefully; and Allah makes you cautious of retribution from Himself; for Allah is the final goal.

Q4:144 O believers! Choose not disbelievers for your friends

Q5:51 O you who believe! Do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

Q5:80 You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.

Q53:29 ...shun those who turn away from Our Message...

Even your own family members, should they not accept Islam, must be shunned. If a Muslim does not follow this advice, they are among the wrong-doers.

Q9:23 O ye who believe! Choose not your fathers or your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you takes them for friends, such are wrong-doers

From the example of Muhammad, who is recorded in the hadiths as saying not even his fathers, i.e. relatives, could be his friends, the dissection of family, community and humanity becomes a necessity under Islam.

SM1:417 The Messenger of Allah quite audibly and not secretly said: Behold! the posterity of my fathers, that is, so and so, are not my friends. Allah and the pious believers are my friends.

SAD41:4815 The Prophet said: A man follows the religion of his friend; so each one should consider whom he makes as friend.

Muhammad in essence had a grave inferiority complex about his cult and recognized the association of his followers with those who saw through his spurious revelations as a major threat to his mission; hence his forbidding of any

friendships even with mother, father, siblings and children.

Friendly relationships with the kuffar would be quite difficult knowing well that you are recommended in the Qur'an to hack off their necks and then slice off their finger tips.

Allah does however make allowance for Muslim men to marry women from among the Jews and Christians, however not from among the Hindus, Buddhists, atheists or any non Abrahamic god worshipping group. The women of Islam, though, do not have the option to marry outside of the religion. Verse 5:5 of the Qur'an makes not only the women of the People of the Book lawful but also their food.

Q5:5 This day are all things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. Lawful unto you in marriage are chaste women who are believers, and chaste women from among the People of the Book, revealed before your time.

However, prior to revealing this verse, Allah in Qur'an 2:221 had prohibited marriage between Muslims and unbelievers, saying it was better for a Muslim to marry a believing slave than to marry a kafir who would apparently attract them to the Hell fire.

Q2:221 Do not marry unbelieving women, until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry your girls to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do but beckon you to the Fire.

In this verse the word mushrik (one who commits shirk) is used for unbelievers. Some translators today render it in English simply as 'idolaters' to avoid contradiction with verse 5.5. However shirk means the sin of worshipping other than Allah or associating other beings with Allah which would essentially include the People of the Book mentioned in verse 5.5.

Why the change of heart from on high, one might ask? It would appear that verse 5:5 allowing marriage of Muslim men to Christian women, was another one of those concessions made by Allah to please the desires of his final prophet. Allah's amendment corresponded somewhat curiously with Muhammad's own desire to marry a non-Muslim woman, the twenty year old Mariyah al-Qibtiyya. Of course a nonbelieving woman marrying a Muslim man would have to adopt the religion of her husband, as would the children.

A woman converting to Islam and coming to the Muslims has her marriage

automatically annulled from her unbelieving husband and becomes lawful to Muslim men. Her kafir husband is apparently now unlawful for her. Allah's concern about women joining the fold appears more related to their availability for marriage as opposed to any religious or spiritual development.

Q60:10 When believing women come to you, test their faith. If you ascertain that they are believers, then do not send them back to the unbelievers. They are no longer lawful wives for the unbelievers and the unbelievers are no longer lawful as husbands for them. But pay the unbelievers their dowry and there will be no blame on you if ye marry them. But hold not to the guardianship of unbelieving women...

According to Muhammad, marriage of the kuffar is annulled once the women are captured. Any Kafir female captured in battle can be raped.

SB59:459 Abu Sa'id Al-Khudri said, "We went out with Allah's Apostle for the Ghazwa {holy war with the prophet} of Banu Al-Mustaliq and we received captives from among the Arab Pagans. We desired the women and we did coitus interruptus {withdrawing before ejaculation - to avoid pregnancy for better ransom}. So we asked Allah's Apostle about it and he said, 'It is better for you not to do so, for if any soul till the Day of Resurrection is predestined to exist, it will exist.'"

Here, Muhammad essentially stated that there was no need to withdraw while raping the captives because birth was dependant on destiny not insemination.

Those who do not accept Islam are covered in a perpetual state of darkness and Allah shines no light on them.

Q24:40 The Unbelievers' state is as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.

The Kafir is referred to as evil and the believer should seek refuge in Allah to ensure they do not come into their presence. The evil persons here are specifically the Christians and Pagans who associate partners with God.

Q23:90-98 We sent them the Truth: but they indeed practise falsehood. Never did Allah take to Himself a son, and never was there with him any other god. So say "O Allah I seek refuge with Thee from the suggestions of the evil ones, lest they should come near me."

Allah does not care for the kafir or her lack of prayers to him. Essentially Allah is insecure and on not receiving due praise resorts to the inevitable eternal

punishment.

Q25:77 Say to the kafirs: My Lord does not care for you should you not prayer; but ye have indeed rejected Him and soon will come the inevitable punishment!

According to Allah, the Kuffar are not too bright. No matter how many signs shown them they are too ignorant to believe. However if Allah wishes them to see the truth they could, but somehow he purposely conceals it, yet still calls them ignorant.

Q6:111 And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.

The kuffar will always be at a disadvantage against the believers, as Allah promises in the Qur'an that he will never allow the former to triumph, rule or manage over the latter:

Q4:141 ...Allah will not give the disbelievers any way of success against the believers.

No other religion will be accepted by Allah and those believers in other faiths will be losers in the hereafter.

Q3:85 And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

Allah injects a dose of animosity towards the unbelievers by informing the believers of rejoicing that takes place among the kuffar when misfortunes befall them.

Q3:120 If good befalls you {believers}, it grieves them (Kuffar), and if an evil afflicts you, they rejoice at it;

Allah explicitly states he does not love the unbelievers - those who do not obey him and Muhammad. Such an example, set by an entity looked up to and worshipped by over a billion humans can only translate into a conditioned hatred, by followers, towards a large percentage of humanity.

Q3:31 Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers.

Q30:45 That He may reward those who believe; surely He does not love the unbelievers.

Q22:38 Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful.

Regardless of the good works a person performs or how kind, loving and compassionate they are, according to Allah, their deeds count for naught in the hereafter. Their actions will have no weight because they did not accept Islam, Allah and Muhammad. Their compensation for all their altruistic works will be hell. Such is the lot of the Kafir according to the Qur'an.

Q18:103-6 Shall we tell you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works? Those who deny the Signs of their Lord and the fact of their having to meet Him in the Hereafter: vain will be their works, nor shall We, on the Day of Judgment, give them any weight. That is their reward, Hell, because they rejected faith (Islam), and took My Signs and My messenger by way of jest.

Therefore, the predicament of non-Muslims in the hereafter will not be a bed of roses. Allah has created a special place where he intends to torture and burn those who do not believe in him and Muhammad, regardless of all their good works. The chapter - Fuel for the Fire, provides a full analysis of this abode of eternal torment.

Q3:10 Those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.

The kafir should be disgraced on account of their denial of Islam and their worship of false gods. In the hereafter they will be gathered along with their wives and the things they worshipped. The wives apparently are the possession of the man. Hence regardless of their earthly character and deeds, they will be gathered with their humiliated husband for throwing into the fire.

Q37:18-23 Say: Ye shall be humiliated on account of your evil... It shall be said: Bring ye up. The wrong-doers and their wives, and the things they worshipped and lead them to the way of the fierce Fire!

The kafir will be mocked by the believers who are sitting on their thrones on the Day of Judgment as payback for denying Allah and Muhammad.

Q83:34-36 So today those who believe shall laugh at the kuffar; On thrones, they will look. Will not the Unbelievers have been paid back for what they did?

The kuffar do not accept Islam, which is the religion of truth according to the Qur'an. No other religion on earth can be accepted, for Islam must prevail because religion should be only for Allah. Hence the Kuffar whose gods are false, are seen and treated as miscreants, living in darkness against the will of the only god. Their points of view and interfaith dialogue are irrelevant because they

are not to be listened to.

Q48:28 *He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all religions.*

Q9:30 *Allah's curse be on them {Jews and Christians}: how they are deluded away from the Truth*

Q2:257 *As for those who disbelieve, their patrons are false deities that take them into darkness. Such are the rightful owners of the Fire.*

Q25:52 *Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness.*

Q8:38-9 *Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; but if they persist, the punishment of those before them is already a warning. And fight them on until there is no more tumult or oppression, and religion should be only for Allah;*

Allah promises the Muslims inheritance of the earth, and gives them his consent to invade the lands of the Kuffar, using the example of Muhammad's already sizeable conquest of Arabian lands to encourage the believers to continue pushing back borders. Allah makes the believers heirs to the land, property and belongings of the Kuffar, using his powers to assist them in entering and taking any land, even those they have not yet trodden on. Allah also confirms that there is none who can put back his commands. So invading all lands is an indispensable requirement of Islam and once a land is conquered for Allah it should never be usurped by the Kuffar.

Q13:41 *See they not that We gradually reduce the land in their control from its outlying borders? Where Allah commands, there is none to put back His Command*

Q21:44 *See they not that We gradually reduce the land in their control from its outlying borders? Is it then they who will win?*

Q33:27 *And He made you heirs of their lands, their houses, and their goods, and to a land which you have not yet trodden, and Allah has power over all things.*

Q24:55 *Allah has promised to those of you who believe that He will most certainly make you rulers in the earth, and that He will most certainly establish for them their religion which He has chosen for them.*

Islam has a special obsession with nonbelievers and an imperialistic goal of ruling over all. Islam teaches love and kindness, but that applies only to those within the ummah. Loyalty is required only within Muhammad's own domain while compassion for those outside the faith is explicitly discouraged.

Muhammad stresses in the Hadith that sincerity to others only applies to Muslims SM 1:98 *Islam is sincerity and well wishing for Allah, his Book, his Messenger the leaders and the general Muslims*. He continues SM 1:122 *Abusing a Muslim is an outrage and fighting against him is unbelief*. Apparently it is not outrageous to abuse or fight against the non-Muslims, kuffar.

The kuffar are to be hated, not to be befriended, nor afforded equal rights and opportunities, and are even to be killed when the opportunity arises with their possessions, which include women and children, to be confiscated. It is fundamentally a supremacist ideology devised to divide and subjugate humanity with the blatant aim of weakening and conquering those unwilling to submit to its creed.

Allah's Divine Law

Sharia in Islamic societies is the system of fiqh (jurisprudence) handed down by Allah in the Qur'an, decreed by Muhammad in the Hadiths and developed by scholars based on consensus in the form of fatwas over time. Sharia literally means 'the path leading to water'. Sharia governs most aspects of a Muslim's life, including crime, politics, banking, family and hygiene. The Qur'an condemns the use of any judgment that is outside the realms of what is ordained by Allah:

Q.5:49-50 Judge thou between them by what Allah hath revealed, and follow not their vain desires? But who can give better judgment than Allah.

The implementation of sharia in Islamic societies today varies considerably from one state to another. Reasons for this include the reality of the harsh punishments recommended by Muhammad in the seventh century among the barbaric Bedouin desert tribes of Arabia; penalties that have no place in civilised societies. In addition to the fact that commandments in the Qur'an can be awfully vague with many actions of Muhammad contrary to or supplementary to those revealed by Allah.

The laws he perpetuated as being eternally sanctioned by Allah, with punishment for infringement including stoning to death, cutting off of hands and feet, beheading, inequality of justice between man and woman - believer and nonbeliever and denial of basic human rights such as changing of one's belief or choosing one's sexual partner, even in some Islamic societies are considered untenable and hence diluted to various degrees.

The four main branches of legal authority in Islam are *Hanifites*, *Malikites*, *Hanbilites* and *Shafi'ites*. Each of these schools agrees uncompromisingly with the basic creeds of Islam but differ in their interpretations of law based on interpretation of scriptures and scholars' precedence.

In an Islamic state, governance must be in strict accordance with Islamic ideology and laws. As such, it is a system that directly discriminates between people according to their religious affiliations. No responsibility for policy and administration within such a state can be entrusted on non-Muslims.

The scriptures provide the foundations for the true implementation of sharia. How should a Muslim, desiring sharia law, interpret what is written or was practiced and recommended by Muhammad, accept and enforce it? Of course in this limited space only a cursory glance at sharia, a subject that can fill many volumes, is possible. However the underlining principles and precedence for

specific causes and effects are unquestionably very clear and specific from reviewing key scriptural texts.

Starting with the supposed crime of **adultery** we find Muhammad in the Hadiths adamant that the laws of the Old Testament regarding stoning to death be applied. The Qur'an itself recommends 100 lashes for adultery but because the Sunnah describes many cases of stoning for this crime many societies to this day still enforce this punishment.

SM 17:4214 *Allah's Apostle called the Jews and said: What is the punishment that you find in your Book (Torah) as a prescribed punishment for adultery? They said: We blacken the face with coal and flog as a substitute punishment for stoning. Thereupon Allah's Messenger said: O Allah, I am the first to revive Thy command when they had made it dead. He then commanded and he the offender was stoned to death.*

The Jews of the time had addressed the barbarity of such punishments by reducing their harshness to humiliation and flogging. However Muhammad insisted that since it was ordained by the Abrahamic God, no relenting from His command was possible.

SB 89:303 - *A Bedouin came and said, "My son was a labourer for this man and committed illegal sexual intercourse with his wife." The Prophet said, "I shall judge between you **according to Allah's Book!** Your son shall receive one-hundred lashes and be exiled for one year. "O you, Unais!" The Prophet addressed a man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death.*

In this verse we learn the subtle difference between adultery (sexual relationship outside a marriage) and sexual relationship of an unmarried person. The unmarried man in this case is to be flogged one hundred times and exiled for an entire year, while the married person is to be stoned to death. It should be noted that the woman was neither in attendance during the presentation of the case or the sentencing and hence would have been in for quite a shock the next morning when being dragged out for public stoning based on the hearsay evidence of the father of her supposed lover.

This penalty Muhammad says is according to Allah's book; in other words the Qur'an. However we find no verse stipulating the punishment of stoning for the act of adultery in the Qur'an. Today moderate scholars apologising for the barbaric nature of this sentence are quick to point out that no such ruling is mentioned in the Qur'an. However Muhammad seems to assert that such a punishment is in Allah's book. We get confirmation of this fact from hadiths

found in both Bukhari and Muslim, the two most authentic compilations of sayings, which has Umar, the second Caliph of Islam, relating the following:

Sahih Bukhari 82:817 Umar said: Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse), and we did recite this verse and understood and memorized it. Allah's Apostle did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male & female), who commits illegal sexual intercourse, if the required evidence is available or there is pregnancy or confession. (Also included in Sahih Muslim 17:4194)

Here Umar clearly points out 1) that the verse regarding stoning for adultery was revealed by Allah to Muhammad, 2) Muhammad did carry out the punishment, 3) those after Muhammad also carried it out, 4) the companions did recite and memorise the verse (as would be expected for Qur'anic verses) and 5) people will forget or ignore the punishment revealed by Allah if they do not see it in the Qur'an.

According to a hadith by Ibn Majah, a Hadith collection that is considered authentic, Aisha admitted that such a verse was revealed. However she claimed that the document on which it was recorded was kept under a bed and was eaten by an animal (a goat according to tradition).

Ibn Majah 1944 Ayesha, the wife of our Prophet said: "The verse of Rajm (stoning) and about suckling a child at least 10 times, had indeed been revealed and they were written on a page which was under my bed, but when the Prophet died, while we were occupied with the tragedy, a domestic animal entered and ate the page up."

Hence clearly, from narrations recorded from sources intimately close to the prophet we have evidence that such a verse was part of the initial Qur'an.

For whatever reason this verse was not included in the written Qur'an (some verses were lost between the time spoken to the time they were compiled, some reciters died prior to compilation, the first edition of the Qur'an was edited and destroyed) it is clear from authentic Islamic history that such a verse was revealed to Muhammad. One can therefore assume that genuine Islamic scholars who ensure that this punishment is still adhered to in Islamic countries

understand the finer details of this revelation.

Closely related to adultery and rape is the fact that according to sharia law a **woman's testimony** is worth only half that of a man. Therefore as in most of these cases, since independent witnesses are not available, the man's evidence would always outweigh that of the woman. Hence a woman proving rape is practically impossible in many Islamic societies, in most cases burdened with the charge of adultery instead.

Drinking and gambling is forbidden in Islam. According to sharia the punishment is flogging.

SM 17:4226 *A person who had drink wine was brought to Allah's Apostle. He gave him forty stripes with two lashes. But when Umar was Caliphate prescribed the mildest punishment for drinking is eighty stripes.*

SB 38:509 *When An-Nuaman or his son was brought in a state of drunkenness, Allah's Apostle ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks*

SB 81:767 *The Prophet lashed a drunk with date-leaf stalks and shoes. And Abu Bakr gave a drunk forty lashes.*

According to sharia law a husband is allowed to **beat** his wife. Hence a woman is expected to withstand a certain level of domestic violence knowing very well such is her lot in life based on Muhammad's pronouncements on man's power over her.

Q.4:34 *Men are in charge of women, because Allah hath made the man to excel the woman. So good women are the obedient. As for those (women) from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge (beat) them.*

Generally, sharia restricts women's social mobility and basic human rights the more closely it is followed. For example, in many Islamic countries women are not allowed to drive cars or vote or appear in public unless fully covered. Girls are not allowed to go to school and mosques do not welcome women.

Allah has revealed in the Qur'an that the plaintiff can exact legal revenge based on the concept of an **eye for eye**.

Q 5:45 *We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth. But whoso forgoeth it (in the way of charity) it shall be compensation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers.*

This passage, although it allows the clause for forgiveness, does literally invoke

a law of physical retaliation. This places justice in the hands of the plaintiff rather than in the able hands of a judge and independent jury.

Islam commands that a male and female **thief** must have a hand cut off. Even if forgiveness is sought, Muhammad demands that the punishment be carried out.

SM 17:4188 *A woman committed theft and was brought to Allah's Messenger. Usama b. Zaid requested forgiveness on her behalf. The colour of the face of Allah's Messenger changed, and he said: "Do you intercede in one of the prescribed punishments of Allah?" He (Usama) said: "Messenger of Allah, seek forgiveness." Allah's Messenger stood up and said: "If Fatima my daughter were to commit theft, I would have cut off her hand." He then commanded that her hand be cut off.*

One cannot negotiate when it comes to the prescribed punishments laid down by Allah according to Muhammad. When the hand is to be cut off it must be cut off. As Muhammad says there can be no exception not even if the accused were his daughter. The chopping off of hands persists to this day in Islamic countries. Such punishments are everlasting because they are from the eternal word of Allah.

The Qur'an says, Q.5:38 *Cut off the hands of thieves, whether they are male or female, as punishment for what they have done.*

However in the very next verse, 39, it states, *"But if anyone repents after his wrongdoing and makes amends, God will accept his repentance"*

Muslim apologists often use verse 5:39 to claim that Islam is merciful by allowing criminals to repent thereby foregoing the recommended barbaric punishment. However as can be clearly seen from Muhammad's statement above there is no pardon from the punishment itself. What verse 5:39 is stating is that God will forgive the sins of the crime if one repents, thereby alleviating the torment in hellfire in the afterlife. This verse is not stating that the sentence is to be lessened, only that the sin will be forgiven. The hadith below clarifies this point.

SB 81:793 *Muhammad said, "Whoever commits any of the above crimes and receives his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah, Who will either punish or forgive him according to His wish." Abu Abdullah said: "If a thief repents after his hand has been cut off, then his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted."*

So what kind of theft would necessitate such drastic punishment? In SB 81:780 we have Muhammad saying, *"The hand should be cut off for stealing something that is worth a quarter of a Dinar or more."*

The punishment for **crimes against Allah or Muhammad** was even more drastic if perpetrated by non-Muslims against Muslims. The Qur'an says: 5:33 *Those who wage war against God and His Messenger and strive to spread corruption in the land should be punished by death, crucifixion, the amputation of an alternate hand and foot or banishment from the land.* Essentially if you are against Allah or his messenger and commit any crime that rubs the ummah the wrong way, you are to be crucified as outlined in the hadith below:

SB 82:796 *Some people came to the Prophet and embraced Islam. They reverted from Islam and killed the shepherd of the camels and took the camels away. The Prophet ordered that their hands and legs should be cut off and their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they died.*

The Sharia pronouncement regarding **sodomy** is that those who are confirmed to be homosexuals are to be executed.

SAD 38:4447 *If you find anyone doing as Lot's people did (homosexual acts), kill the one who does it, and the one to whom it is done.*

The Qur'an states that those men who lust after men, transgress beyond bounds:

Q7:81 *For ye practise your lusts on men in preference to women; ye are indeed a people transgressing beyond bounds.*

Q27:55 *Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant!*

Q26:165-6 *Of all the creatures in the world, will ye approach males and leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing all limits!*

The following hadith passage says that homosexuals should be burned alive or have a wall pushed onto them:

Muhammad said, "Accursed is he who does what Lot's people did." In a version on the authority of Ibn Abbas it says that Ali had two people burned and that Abu Bakr had a wall thrown down on them. (Mishkat, vol. 1, p. 765, Prescribed Punishments)

The punishment of toppling a wall onto those guilty of homosexuality was used by the Taliban in Afghanistan. However, currently in most Islamic states hanging, usually from a crane in a public square, is the preferred method.

It is quite evident and often pointed out from some quarters, that Islamic scriptures direct disdain for homosexuality only towards men. Some feminists rely on such omission to justify legality of lesbianism within Islam. Most scholars however would point out that the same rules, in such cases, that applies to men by default also applies to women and hence, under Sharia law, as obtains in all Islamic countries, lesbianism is also considered haram (prohibited).

However when taken in context of other stipulations regarding fornications, adultery and lewdness in the Qur'an, it would become clear that any same sex relation would result in severe punishment. The Qur'an states:

Q4:15 *And as for those who are guilty of an indecency from among your women, call to witnesses against them four from among you; then if they bear witness confine them to the houses until death takes them away*

Q17:32 *And go not nigh to fornication; surely it is an indecency and an evil way.*

Q24:2 *As for the fornicatress and the fornicator, flog each of them, giving a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah*

Fornication, lewdness, indecency, etc would be considered to be any act of a sexual nature, regardless of the partners' gender, that is performed prior to marriage or outside of marriage. The punishment for such acts is flogging, 100 lashes for the unmarried and possibly death for the married if the sunnah of the prophet is used. Also such an act is considered among the worst in the eyes of Allah, with the guilty placed at the bottom layer of hell.

Apostasy or the changing of religion is considered a severe crime under sharia. Islam orders apostates to be killed. Leaving Islam, whether one becomes an atheist or converts to another religion attracts the death penalty according to the Qur'an, the hadith, and later legal rulings.

Since the beginning of the twentieth century however, moderation in Islam has taken root and some scholars have since argued against the death penalty for apostasy unless the apostate is fighting against Muslims. Nonetheless for the full twelve centuries prior to that time, the entire Muslim world remained unanimous regarding death as the punishment. According to traditional rulings, apostasy falls into two categories; those giving up Islam to fight against Muslims and those desiring another or no religion at all. The latter is not to be put to death immediately, but given three attempts to repent and return to Islam. The highly respected twelfth century Imaam Ibn Qudaamah said in his work, al-Mughni:

The apostate should not be put to death until he has been asked to repent three

times. This is the view of the majority of scholars, including 'Umar, 'Ali, 'Ata', al-Nakhaii, Maalik, al-Thawri, al-Awzaa'i, Ishaq and others. Because apostasy comes about because of doubt, and cannot be dispelled in an instant. Time should be allowed for the person to rethink the matter, and the best length of time is three days.

The Qur'an does mention apostasy in about fifteen verses. However there is ambiguity and vagueness in the majority regarding punishment. However the following two do give ample justification to administer the death penalty for leaving Islam.

Q9:11-12 If they repent, establish regular prayers, and practice regular charity, they are your brethren in faith. But if they violate their oaths after their covenant, and taunt you for your faith, fight ye the chiefs of Unfaith: for their oaths are nothing to them.

In this Qur'anic verse Allah explains that if one takes the oath of faith in Islam he becomes a brother in religion. But should he violate that oath, in other words become an apostate, you then have the right to fight him. What is the point of fighting if the aim is not to either kill to beat them back into submission?

Q 4:89 They desire that you should disbelieve as they have disbelieved, so that you might be alike; therefore take not from among them friends until they forsake their homes in Allah's way; but if they turn back (leave Islam), then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

Here Muhammad /Allah clearly recommend that friendships should not be made with those who disbelieve until they forsake everything for Allah. But if after accepting Allah and Muhammad, they turn away then it is imperative that they be seized wherever they can be found and killed.

Apostasy would mean becoming an unbeliever. And since the Qur'an is littered with exhortations to the believers to make war on and kill the unbelievers it is only logical that apostates should receive the death penalty.

Q 9:29 Fight those who believe not in Allah nor the Last Day

Therefore an apostate, one who now disbelieves in Allah, is ripe for the fight.

The hadiths however are very clear on the matter of apostasy. From these we not only get examples of how apostasy was dealt with but also Muhammad's pronouncements on the matter.

SAD 40:4747 - The Prophet said: "Soon there will appear disagreement and dissension in my people. They will swerve from the religion as an animal when

shot at. They are worst of the people and are animals. Happy is the one who kills them and they kill him. He who fights against them will be nearer to Allah than others."

SB 83:17 - Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In retaliation for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

SB 89:271 - Mu'adh asked, "What is wrong with this man?" Abu Musa replied, "He embraced Islam and then reverted back to Judaism." Mu'adh said, "I will not sit down unless you kill him as it is the verdict of Allah and His Apostle."

SB 6922 The Messenger of Allah said: "Whoever changes his religion, put him to death"

Many more similar ahadiths, relating to apostasy and the death penalty, can be found in the Hadiths chapter, Crime and Punishment section. However from these few hadiths it is apparent that death was recommended by Muhammad for anyone renouncing Islam. Many Muslim apologists today give the excuse that the death sentence was intended for those renegades of the Muslim army who abandoned Islam and fought instead for the enemy. But the few hadiths above refutes any such arguments. How can disagreement with other Muslims, swerving from Islam or reverting to another religion be construed as being a military traitor? There are no hadith that specifically links the killing of apostates with one who fights against the Muslims.

Case in point was Abdullah, a scribe of Muhammad who wrote down verses as they were revealed. After realizing that the revelations from Allah were contradictory, needed continuous revision or required grammatical corrections, he returned to Mecca and adopted his former religion. On conquest of Mecca, Muhammad ordered Abdullah be killed, even though he never raised a hand against the Muslims. He was eventually spared by those sent to execute him as a result of his fervent pleas.

According to Sharia, **criticism** of Islam or its messenger is a crime punishable by death. In the chapter on Muhammad's life, a review of some of Muhammad critics with a description of their eventual demise was provided. Such examples, set fourteen centuries ago, continue to this day with fatwas pronounced on the life of anyone guilty of crimes against Islam or its prophet. With sharia law, the execution of punishment can essentially be carried out by anyone based on the judgment (fatwa) handed down by the sharia judge. Hence the killing, in any

environs convenient to the executioner, is permissible with the assassin praised for applying the ruling set according to Allah's law. Again it should be noted that the defendant has no means of arguing his or her case.

Verbally attacking Islam such as defaming the religion or Muhammad or criticising the Qur'an may be considered to be even worse than waging war against it with weapons. According to the famed thirteenth century scholar, Ibn Taymiyah (teacher of renowned commentator on the Qur'an, Ibn Kathir), it is imperative that individuals guilty of this crime, be killed:

Muhaarabah (waging war against Islam) is of two types: physical and verbal. Waging war verbally against Islam may be worse than waging war physically – hence the Prophet used to kill those who waged war against Islam verbally, whilst letting off some of those who waged war against Islam physically. This ruling is to be applied more strictly after the death of the Prophet. Mischief may be caused by physical action or by words, but the damage caused by words is many times greater than that caused by physical action; It is proven that waging war against Allah and His Messenger verbally is worse and the efforts on earth to undermine religion by verbal means is more effective. (Al-Saarim al-Maslul, 3:735)

Today many Western countries, succumbing to the demands of their Muslim communities, have introduced laws condemning so-called religious hate speech, thereby stifling free speech that may criticize Muhammad, the Qur'an, and religions in general. Only an ideology insecure in the validity of its truth would need to resort to laws that prescribe punishment for those who dare question, threaten or differ from it.

Divorce laws under sharia are heavily biased towards men. All a man need do to divorce his wife is utter the 'talaq' (I divorce you) three times to his wife and that constitutes the entire divorce proceedings; no lawyers, no documents, no arbitration. It is all in the husband's hands. SM 8:3354 - *A person divorced his wife by three pronouncements (repeating "I divorce you" three times)*

For a woman however, she needs to take her case before a sharia judge and prove her complaint before a divorce (Khul'a) could be awarded. However, with a woman's testimony worth only half that of a man's, the likelihood of success is not balanced in her favour. From the Qur'an we read:

Q65:6 Lodge them (wives to be divorced) where ye dwell, according to your wealth, and harass them not so as to restrict life for them. If they are with child, then spend for them till they bring forth their burden. If they suckle your offspring, give them their recompense: and take mutual counsel together. And if

ye find yourselves in difficulties, let another woman suckle the child.

Muhammad is speaking to men, and refers to women as if they are the man's possession. When you divorce your wife you have a waiting period of three months where she must be maintained according to the husband's means. This is to ensure there is no pregnancy. If the wife is pregnant she must be maintained until 'your' (the man's) offspring is delivered. If after that there is no reconciliation then give the child to another woman to suckle and proceed with the divorce. The mother loses her rights to the child. Women, divorced by their husband, according to Qur'an 2:41, are entitled to 'reasonable' support from their ex-husband after the divorce. However such provisions are not mentioned for a woman divorcing her husband.

A divorced woman must marry another man before being able to remarry her original husband, should they wish to reconcile.

SM 8:3354 - *Allah's Messenger said: A divorced woman cannot return to her husband unless she marries another and he has tasted her sweetness.*

Under sharia law, a woman **inherits** only half that which her male counterpart is entitled and Muslims / Kuffar cannot inherit from each other.

Q4:11 *Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females.*

SM 11:3928 *Allah's Messenger said: A Muslim is not entitled to inherit from a non-Muslim, and a non-Muslim is not entitled to inherit from a Muslim.*

A man can have up to four wives at the same time but can divorce and remarry as many times as he wishes. Muhammad though was excluded from this rule by divine intervention from Allah, allowing him as many simultaneous wives as he desired. A woman has no such privilege and must share her husband with up to three other women and more should he possess slaves. Following the examples of Muhammad and his companions, Muslim men throughout the centuries have had a model by which women could be treated as commodities to be used and abused or bought and sold at their whims and fancy. A review of the early Muslims and their number of wives are listed below:

Muhammad	12
Abu Bakr (first caliph)	4
Umar	8
Uthman	7

Ali	8
Hasan (son of Ali)	70
Husain (grandson of Muhammad)	5

There are two types of **marriages** in Islam, nikah and nikah mut'ah. Nikah is intended to be permanent whereas nikah mut'ah is temporary. The latter was introduced by Muhammad during the time when his armies were in strange lands for long periods and hence required a system that would permit liaisons with some semblance of marital ethics. Nikah mut'ah (marriage for pleasure) is for a contracted period usually ranging from hours to a few days and is today, only recognized by Shia Muslims. Sunni Muslims claim that although such marriages were initially introduced by Muhammad, he eventually abrogated them and hence it should no longer be practiced. However here are narrations from Sahih Muslim which confirm Muhammad's introduction of what some term as legalised prostitution.

SM 8:3247-49 *Allah's Messenger came to us and permitted us to contract temporary marriage. Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Prophet. We contracted temporary marriage giving a handful of dates or flour during the lifetime of Allah's Messenger.*

SM 8:3252 *Sabra Juhanni reported: Allah's Messenger permitted temporary (mut'ah) marriage for us. So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her for contracting temporary marriage, whereupon she said: What dowry would you give me? I said: My cloak. I remained with her for three nights*

Is **paedophilia** sanctioned under sharia? Of course many would claim it is not, although it still persists legally in some Islamic societies. But how can this sensitive issue be understood from the scripture and sunnah of the Prophet? Muhammad married a six year old and Umar married the five year old, Umme Kulthum. To this day in Islamic countries, girls as young as six are still betrothed into marriage usually because of the sizeable dowry they attract. The following Qur'anic verse concerning divorce, clearly explains the process for divorcing a girl who has not yet reached the age of puberty.

Q65:44 *Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for **those who have no courses** {wives not yet reached puberty} it is the same.*

This verse appears to endorse paedophilia by specifying a waiting period of three

months after divorcing a female who has not yet commenced menstruation. Therefore not only could you marry a child, but you could also divorce her before puberty.

When people in the west think of sharia law, usually cases of domestic or financial matters are what come to mind. However it should be noted that sharia also governs how Muslims fight and treat the conquered populations of Dar-ul-Harb.

Jihad against the nonbeliever is legal and there are rules found in the Qur'an, Hadiths, and Sira that govern how it is to be conducted and subsequent governance administered. Here are some of the legal directions given to Muslims concerning Jihad:

Women and children can be enslaved. They can either be sold or the Muslims may marry the women, since their marriages are automatically annulled upon their capture.

Jihadists may have sex with slave women.

Women and children must not be killed during war, unless this happens in a night time raid when visibility is low.

A captured enemy can be tortured to extract information.

Male enemy who convert can keep their property and small children.

Civilian property may be confiscated or destroyed.

Idolaters have to convert or die. Jews and Christians have three options death, conversion or dhimmitude.

How Sharia in an Islamic State affects dhimmis is discussed in the chapter – *Islam for Dhimmis*.

Regarding contention for leadership within the Islamic governmental system, Muhammad lays down the following rules.

SM 20:4565. *Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be.*

SM 20:4567 *When you are holding to one single man as your leader, you should kill who seeks to undermine your solidarity or disrupt your unity.*

SM 20:4568 *When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later.*

In conclusion, sharia is not a system of law the average person would seek to live under unless conditioned by faith. It is a legal system that interferes with basic human liberties. It is unjust, barbaric and set in stone fourteen hundred

years ago. True Muslims wherever they are on earth must apply sharia, where possible, as precedence over the legal system of the country in which they live. It is ordained in scripture, handed down by Allah and performed and endorsed by Muhammad, the supposedly last Abrahamic prophet.

However for a Muslim to renounce or dilute such laws he would in effect be reneging on his God's words and violating the example set by Muhammad, supposedly the greatest example of a human being to have existed.

Weird Science

Muslims are always keen to bring up the myth that there is somehow science in the Qur'an. All varieties of spurious concoctions and word jugglery are used to try and align the seventh century book with modern science.

The strange phenomenon however is that only after science makes a discovery, Muslims suddenly find out that Muhammad mentions such knowledge in the Qur'an. For over a thousand years the Qur'an supposedly had scientific information about the big bang, embryology, dying stars and mountain formation but no Muslim has ever been able to understand them until Western scientists made the discoveries without even the help of any prophet of God.

Is it that Allah could not write clearly and hence his words cannot be understood until scientists reveal the facts to allow Muslims to re-interpret their scripture? Or is it just Muslim scholars assiduously attempting to relate current knowledge and world views to vague passages of the Qur'an in an attempt to create a semblance of credibility, albeit false?

The fact that Muhammad believed that the sun orbited the earth is ample proof that he had no scientific knowledge and definitely no connection with a being who may have created the universe. The story told by Muhammad of a Biblical prophet arriving late for a plunder, being able to request Allah to stop the sun so that he could win his battle and capture his booty before nightfall, as described in Sahih Muslim 19:4327, clearly shows that science could never have been impacted upon by Islamic scriptures.

SM 19:4327 – *The Messenger of Allah said: “One of the Prophets made a holy war.” So he (Allah’s Messenger) marched on and approached a village at about the time of the Asr (evening) prayers. He said to the sun: “Thou art subservient to Allah and so am I. O Allah, stop it for me a little.” The sun was stopped for him until Allah granted him victory.*

The so-called Golden Age of Islam (8th to 13th centuries CE) where contributions to science is boasted about from every minaret around the globe, could hardly be considered as Islam's contributions, but rather the culmination of knowledge from the conquered territories. This knowledge was however well assimilated by intellectuals mostly from Persia and Iraq who were essentially not religious, nor used Islam to formulate their science. At the time such scientists were referred to as Mu'tazila (deserters of Islam) by the Islamic clergy. Today their achievements are hailed as Islamic science.

Resorting to false claims of science in scripture is one of the only hopes that Islam has, based on its dogma, to gain acceptance in the twenty first century, in an era where it can longer rely on the sword.

Using the begining of life as our starting point for critically examining Islamic science, an analysis of Muhammad's account of **embryology**, clearly demonstrates the manner in which religious scholars distort scripture to project an alignment with modern science. Embryology in the Qur'an is scientifically inaccurate, woefully vague and blatantly plagiarised from earlier works by Greek philosophers and scientists such as Galen, Hippocrates and Aristotle or Indian theses on the subject by Charaka and Susruta.

To start with 'nutfah' (semen) as mentioned in verse 86:7 says that *the fluid issues from between the backbone and ribs*, not, as we know today, from the testicles. This reflects the mistaken view of Hippocrates still prevalent at the time of Muhammad.

Qur'an verse 23:12-14 says *God created man from "wet earth, then placed him as (a drop of) sperm (nutfah) in a safe lodging; then We made the sperm into a clot of congealed blood (alaqa); then out of that clot We made a lump (mudghah), then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature."*

Nowhere in this description is the female egg mentioned. It says the sperm is made into a blood clot, then into a lump; hardly scientific. Out of the lump bones are formed and then on the bones flesh is placed. In reality the flesh and muscles form prior to the bones. Muhammad's conception of embryology is so sadly out of synch with today's knowledge that the attempts to claim otherwise are rather farcical.

This account directly follows the four stages described by the Greek physician Galen, writing around 150 CE. It should also be noted that one of Muhammad's companions, Harith ben Kalada, studied at the school of Jandi-Shapur in Persia and would have been well acquainted with the teachings of Aristotle, Hippocrates, and Galen.

But how is man created? In the Qur'an there are many contradictory accounts. For example sometimes it tells us that we are created from earth (11:61), sometimes from dry clay (15:26,28,33, 17:61, 32:7), sometimes from nothing (19:67), sometimes not from nothing (52:35), sometimes from wet earth (23:12), or from mire (38:71), sometimes from water (25:54, 21:30, 24:45), sometimes from dust (3:59, 30:20, 35:11) or even sometimes from the dead (30:19, 39:6). They cannot all be true and which is evidence that Muhammad was making

things up as he went along. The beauty of such multifaceted philosophy is, no matter what scientists discover, Muslims will have a verse to refer to, which might verify the miraculous science of the Qur'an.

Sahih Bukhari 54:430 has Muhammad saying, *"A human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period."* That is a total of 120 days before becoming a foetus twice as long as we now know it to be. The foetus never becomes a clot of blood; a grave misunderstanding of the time because menstrual blood misled people of the time into thinking blood was a key component of the foetus.

In Sahih Muslim 33:6395 Muhammad says, *"The semen stays in the womb for forty nights, then the angel, gives it a shape and decides whether he would be male or female. Then the angel says: Would his limbs be full or imperfect? And then the Lord makes them full and perfect. Then he says: My Lord, what about his livelihood, and his death and what about his disposition? And then the Lord decides about his misfortune and fortune."*

So according to Muhammad, an angel comes down forty days after the semen enters the womb and decides on the gender of the child and whether it should be deformed in anyway and Allah will decide on the future fortunes of the child. There is no science in any of this and is clearly based on seventh century myths and superstitions.

A common related claim of Qur'anic divinity is its knowledge that the gender of a child is determined by the chromosomes of the sperm, a fact unknown to the people of the time. Using verses 53:45-46 scholars draw their dubious conclusion:

Q53:45-46 *And that He created pairs, the male and the female from a drop (of seed) when it is poured forth*

Muhammad was only aware of what was physically perceivable to any person at that time. Not able to perceive the existence of an egg in the woman he states the obvious, that male and female were created from a drop of fluid poured into the female. If there was mention of X and Y chromosomes and the fertilisation of an egg by a particular type of sperm then one could give credit where credit was due. Furthermore, we know from writings of the ancient Egyptians, thousands of years before Muhammad that they were also aware that sex was determined by the male sperm (Pyramid Text 1248-49).

To counter the assertion that Muhammad was unaware of the female egg,

scholars point to Qur'an 76:2 *Verily We created man from a drop of mingled sperm*. With this verse the claim is made that the use of the word mingled denotes that the sperm mingles with the egg in the fertilisation process.

The use of 'mingled' could just as easily be referring to the merging of sperm and menstrual blood as theorised by Aristotle, or the two sperm hypothesis of Hippocrates and Galen, or even the easily observed mingling of semen and vaginal discharge during sexual intercourse. If a God is determined to provide knowledge in a particular area and he cannot explicitly state that there is an ovum that is penetrated by spermatozoa then in essence, it is pointless conveying information about mingling sperm.

In Qur'an 2:223 we are informed by Allah that *Your women are a tilth for you to cultivate, go to your tilth as ye will*.

Clearly this verse which compares women to the earth that needs tilling and planting, implies that the man simply plants his seed and the woman provides the environment for the growth of the progeny. The earth contains no egg for the planted seed to germinate from. It only contains the necessary nutrients and water. Therefore using this analogy, Muhammad's concept of the sperm mingling could only imply that it comes together with the woman's nutrients to allow growth.

A great deal is made of the apparent thoroughness of embryology provided in the Qur'an. However if we look objectively at the subject matter and the method of presentation it becomes apparent that Muhammad not only stated the obvious for that time, but his presentation of the topic was not systematic. Looking at the verses that do discuss 'embryology' we can see that they are spread randomly all over the Qur'an appearing between verses that have no relevance to the issue and providing no logical progression of the actual process. Below is a list of verses and their placement in the Qur'an:

Q13:8 *Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion.*

Q22:5 *We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die,*

Q23:13-14 *Then We made him a small seed in a firm resting-place, Then We*

made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation

Q32:8 Then He made his seed from a draught of despised fluid;

Q39:6 He has created you from a single being, then made its mate of the same (kind), and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers, a creation after a creation, in triple darkness

Q46:15 With trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months....

Q53:45-46 And that He created pairs, the male and the female from a drop (of seed) when it is poured forth

Q75:37-39 Was he not a drop of fluid which gushed forth? Then he became a clot; then (Allah) shaped and fashioned. And made of him a pair, the male and female.

Q76:2 We created Man from a drop of mingled sperm, in order to try him: So We gave him hearing and sight.

Q80:19 From a sperm-drop: He hath created him, and then mouldeth him in due proportions

Q82:7-8 Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias. In whatever Form He wills, does He put thee together

Q86:6-7 He is created from a drop emitted proceeding from between the backbone and the ribs

These randomly scattered, vague verses comprise the sum total of the so-called detailed embryology provided by Allah in the Qur'an, claimed by Muslims to present scientific details 1,300 years before they were known to man. With much inventive word jugglery, alternate translations to fit today's knowledge and deceptive analogies, Muslim apologists have deceived the gullible into believing that these verses convey exceptional science.

The **Big Bang** theory is a favourite for Muslims. Qur'an 21:30 is used to claim that Allah revealed knowledge about the Big Bang; *Do not the Unbelievers see that the heavens and the earth were joined together, before we clove them asunder?* According to this verse, the earth was part of heaven but then was separated by Allah. Does this really depict the big bang theory? Let us look at some other verses that will place this into its proper context.

Q21:31-32 And We have set on the earth mountains standing firm, lest it should quake with them, and We have made therein broad highways between mountains

*for them to pass through. And we have made the sky a roof withheld from them.
Q13:2 Allah raised the heavens without any pillars that ye can see; He is firmly established on the throne; and has subjected the sun and the moon each one to run its course for a term appointed.*

Q18:86 Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People.

Reading these verses together provide the image of a very primitive understanding of the cosmos. A heaven that is raised with pillars which we cannot see, a sky put as a roof above our heads, mountains placed as pegs to hold the earth down to minimise the occurrence of earthquakes, a sun that sets in a muddy spring with people living nearby; all truly nonsensical concepts having no correlation with modern science, yet perpetuated as divine revelation. There is no description of a great explosion and the formation of solar systems with orbiting planets around centric stars, no black holes, no corona, no ionosphere or quasars, but a heaven on invisible pillars!

The Qur'an 2:29 and 41:9-12 provides the sequence of events that constituted the creation. First the earth was created in two days, then the mountains and vegetation and then two days for the heavens, placing stars in the lower heaven. According to the big bang theory, the earth could not have been created first nor could it have taken the same length of time to create as did the rest of the universe, the extent of which is still beyond man's comprehension. The Qur'an imagines the earth existing at the same time as the rest of the universe at the time of the big bang. However according to science the earth did not come into being until 8 billion years after the event.

The idea that God separated earth from His abode is simply archaic religious logic that we are disconnected from Him and need to follow the dictates of a man who claims to have some divine link and conduit to get back to Him. Muhammad clearly had no clue about the big bang theory or the formation of galaxies and solar systems and attempting to link this verse with science is simply disingenuous.

In a similar vein we supposedly have the Qur'an telling us about the idea of an **expanding universe**. In this case though, the original verse is drastically distorted to suggest a link to recent scientific discoveries. Today verse 51:47 of the Qur'an is often presented as follows:

*Q51:47 It is We Who have built the **universe** with (Our creative) power, and, verily, it is We Who are steadily **expanding** it.*

Analysing this verse would convince any sceptic that Muhammad was aware of the universe and its expanding nature. However when we read official accurate translations, traditionally accepted as authentic, we come across a very different understanding of the verse:

- *With power and skill did We construct the **Firmament**: for it is We Who create the **vastness** of pace.* (Yusuf Ali)
- *We have built the **heaven** with might, and We it is Who make the **vast extent** (thereof).* (Pickthal)
- *And the **heaven**, We raised it high with power, and most surely We are the makers of things **ample*** (Shakir)

In the true rendering of the Arabic, which differs from the modern tailored version, there is no universe - just heaven or firmament, and no expanding but simply a depiction of its vastness. The Arabic word moosi'oon means vast not expanding. This verse is certainly not talking about an expanding universe. If it was, Muslims would have been telling us about it for the last fourteen hundred years. However we had to wait until 1929 for Edwin Hubble to discover the occurrence.

Still on the subject of cosmology is the claim that Qur'an 41:11 informs us of the **gaseous origins of the universe**.

Moreover He comprehended in His design the sky, and it had been as smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come together, in willing obedience."

The claim essentially is that the smoke referred to in the verse is related to the gaseous environment at the time of creation.

The only problem with this assumption is that the universe did not commence as a primordial gaseous soup, but with pure energy. From this energy plasma and electromagnetic radiation were created and on cooling, from the plasma, gasses were formed.

The Qur'an speaks of none of these stages or components. It uses the word dukhan or smoke. Smoke is made of ash comprising mostly carbon and is derived from burning or oxidation of materials. It is not a gas formed out of the condensation of plasma.

Furthermore in this section of the Qur'an we have Allah outlining the creation process. In verse 41:9 Allah says he created the earth in two days. In the next verse he puts mountains and vegetation onto it. After this, in 41:11 he designed the sky which was as smoke and He spoke to the earth and sky telling them to

come together. By this time, according to the Qur'an, the earth with mountains and vegetation had already been created. This is definitely not the scenario that would have played out during formation of the universe. All that these verses do is expose an extremely naive understanding of the universe we live in.

Apparently the Qur'an is also supposedly a scientific textbook on the **water cycle**, according to many Islamic scholars. In a few places of the Qur'an Muhammad speaks of rainfall and this has led scholars to deduce divine revelations about the water cycle prior to its scientific formulation. One occurrence of its description is verse 7:57 *It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.*

What Muhammad describes here are the obvious stages of the water cycle, ones that are readily observable even to a child and well documented thousands of years earlier. Wind blowing laden clouds, rain falling, and harvests growing. However the Key unobservable stage of the cycle, the Qur'an does not mention. The first stage of the water cycle is the evaporation of waters from earth to clouds. Nowhere in the Qur'an is this first critical stage, later to be understood by science, mentioned.

Muhammad was under the impression that **salt water and fresh water do not mix** and also **oceans do not cross boundaries**. According to the Qur'an there are barriers between different seas and also between the two water types that supposedly maintains its freshness on one side and its salinity on the other. There are two sets of verses describing the meeting of two bodies of water. The first being:

Q25:53 *And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish, bitter; and between the two He has made a barrier and inviolable obstruction.*

And the other:

Q55:19-20 *He hath set free the two seas. They meet. There is a barrier between them. They encroach not (one upon the other).*

Muslim scholars propagate these verses as evidence of Qur'anic scientific miracles. They conclude that since the now known phenomenon of separation of waters with differing properties was unknown to man during the time of Muhammad, these verses were surely revealed by God.

However the conclusions now being ascribed to these verses, though they can explain rare phenomena that can be observed partially in selective conditions are ultimately scientifically incorrect.

Verses Q55:19-20 basically states that when two seas meet there is a barrier between them hence preventing their waters from combining. From common experience, we (as well as people in the ancient times) have seen that when we cross from one ocean to another, there is a change in the surface colour. As scientific knowledge was not well developed at the time, the reason why the two seas maintain a distinct separation at the surface would have been unclear. The boundary visible on the surface was extrapolated as a barrier. That's the reason why the Qur'an mentions that two seas do not transgress each other. It is an assumption that the separation continues below the sea's surface as well.

However today we are aware of Thermohaline Circulation (THC). Water movements are driven by differences in density and temperature. At the earth's poles, water freezes but the salt does not readily freeze with it, so a large volume of denser cold, saltwater is left behind. This sinks to the ocean floor and more water moves in to replace it, creating a current. The new water also gets cold becomes more salty and sinks, continuing the cycle. Incredibly, this process drives a current of water around the globe.

Hence all the oceans are connected. There is a global continuum of flow in the oceans. Waters from the Arctic Ocean is coming to the Atlantic, then to the Antarctic and then to the Indian and Pacific and so on to complete the cycle. This would not be possible if there were barriers between the oceans or seas?

The lighter less salty water at the top is affected by sun and wind which creates surface currents. This however accounts for approximately ten per cent of the ocean circulation. Sunlight cannot penetrate too deep and the wind is unable to move the deep waters. The movement of deep water is caused because of Thermohaline Circulation.

In addition the orbit of the moon around the earth results in the gravitational pull of the oceans towards it. This is what accounts for the tides and therefore also movement and mixing of waters across ocean boundaries.

So why is it that we see a line of separation (two different colours) when two seas meet? The properties of two seas are not the same, hence two seas scatter blue light in different amounts and we see different shades of blue. Even the same sea can have different shades of blue. As one moves from the coast towards open sea, the depth of the sea increases and the shade of blue slowly gets deeper.

Islamic apologists tend to be very selective and cite the example of the Strait of Gibraltar where the Mediterranean Sea meets the Atlantic Ocean as proof of this miracle. This is a very rare case because of the large density difference between the two seas which is very uncommon. That, in addition to the presence of the Camarinal Sill which acts as a partial barrier helping the production of water masses (an identifiable body of water which has physical properties distinct from its surrounding water) results in these two water bodies mixing much more slowly than would occur under normal circumstances. But mix they do and encroach they do one on the other. So even with the most extreme cases of distinct water bodies, mixing does occur as there is no barrier there to prevent it.

Now to look at the scientific claim of Q25:53, the meeting of fresh and salt water which cannot pass a “*barrier and inviolable obstruction*”. It states clearly that there is a barrier that stops river water from entering the salty sea and mixing with it.

When a river flows into the ocean, there is a transition region in between them which is called an estuary. The estuary is a place where the slow transition between river and ocean is taking place.

Elementary science tells us that if there is a porous membrane separating saline water from fresh water, then by the process of diffusion, the salt water will diffuse into the fresh water. If this system is kept for a long time, then the entire unit will become a mixture of fresh and salt water (brackish water).

Elementary science also tells us about miscible and immiscible fluids. Water and oil are immiscible (i.e. they do not mix). However water and milk are miscible (they mix). Similarly salt water and fresh water are miscible fluids.

Elementary science also tells us that stirring helps in mixing. Hence the strength of the river currents and the tides of the ocean along with winds and varying water temperatures between the two bodies will determine the rate of mixture.

The density of salt water is greater than fresh water. This was first discovered by Aristotle (382 BCE to 322BCE). Thus, in estuaries, the dense salt water from the ocean should sink and fresh river water should rise to the top forming what is known as a pycnocline. This phenomenon is what is used by Muslim apologists to attempt to prove the scientific nature of this verse.

But even if we assume a stagnant estuary with a well-defined pycnocline, still there will be diffusion and fresh water will slowly start mixing with salt water. But in reality as both of the water bodies are in motion, they will rapidly mix as they meet each other.

However the verse states something very definite. It proclaims that there is a “partition that forbids the passing of water from fresh to salt and vice-versa”. This is also made clear from the tafsirs (interpretation or exegesis) of the verse from leading Islamic scholars.

And He it is Who merged the two seas: letting them [flow] one adjacent to the other: one palatable, sweet, and the other saltish, bitter; and He set between the two an isthmus, so that the one does not mix with the other, and a forbidding ban, a shield that prevents the two from becoming mixed. (Tafsir al-Jalalayn)

From his interpretation, al-Jalalayn clearly believed that there was a strip of land (isthmus), probably unseen to the naked eye, acting as a shield preventing the two waters from mixing.

So why did Muhammad or people of the time believe that the fresh water of the rivers and the salt water of the seas do not mix? Quite simple; they noticed that the salt water of the sea never encroached inland tainting the fresh water and that although the fresh water flowed out into the sea since god created the earth, the seas never lost its salinity. Hence the belief that there could be no mixing going on.

What Muhammad failed to take into account was the water cycle, in particular the process of evaporation which he was unaware of. When the waters of the ocean evaporate, no salt is lost hence leaving it with a higher proportion of salt. However this is balanced by another process in the cycle - precipitation (rain, snow, sleet etc.). The rain that falls on the earth runs back to the sea as fresh water thereby maintaining the overall equilibrium of the oceans' salinity.

These verses therefore, far from being scientific miracles, are rather scientific blunders. And those championing them using fallacious logic and arguments from ignorance as occurs in Islamic schools, are doing a great disservice to future generations of Muslims.

One of the popular scientific claims made of the Qur'an is the supposed miracle of **iron** being sent down to earth from outer space. Today it is known that iron on earth originated mainly from meteorites and less frequently from asteroids colliding with our planet over billions of years. Quran 57:25 according to the translation by Yusuf Ali sates: *...and We sent down Iron, in which is material for mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Him and His messengers.*

Firstly it should be noted that most elements here on earth were originally formed by stars and entered our atmosphere/planet over time. Iron from meteorites was being used for thousands of years prior to Muhammad's assertion. Iron from meteorites is much easier to obtain than iron from rocks in the earth. Hence civilisations in Egypt, India and Anatolia have been using meteorite iron for thousands of years prior to the Qur'an. The Egyptians named it "bia-n-pet" which meant "ore of the heavens". It was a very valuable commodity, and as Muhammad states in this verse, its worth is hinged on its usefulness for weapons of war. Hence in the 7th century CE, to say that "Iron is sent down" is far from being miraculous.

Secondly, of the three main English translations of the Qur'an why does only Yusuf Ali's version use the term "sent down"?

Pickthal - '*and He revealed iron*'

Shakir - '*and We have made the iron,*'

Looking at the original Arabic text we notice the word 'anzalna' used. This word is also used in Qur'an 7:26 where Ali translates it as 'revealed' - Q7:26 *O Children of Adam! We have revealed unto you raiment to conceal your shame...*

Raiment, clothing, was not sent down from space, but according to Muhammad was provided to the people by Allah. Similarly Iron in this context was provided by Allah with which to make war against the infidels. The main purpose of the verse is nothing scientific but rather concerned with whipping up fervor among his men to use the mighty iron which Allah has provided them, to help Him defeat the enemy. This warring of course was a test of their faith.

Ali - *...and We sent down Iron, in which is material for mighty war ...that Allah may test who it is that will help*

Pickthal - *...and He revealed iron, wherein is mighty power ...that Allah may know him who helpeth Him*

Shakir - *...and We have made the iron, wherein is great violence ...and that Allah may know who helps Him*

Another common claim is that the Qur'an recognized the fact that The **Sun is a light source** and the **Moon a reflector** of this light. What does the book actually say?

Q10:5 *It is He Who made the sun to be a shining glory and the moon to be a*

light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time).

Q71:16 *And hath made the moon a light therein, and made the sun a lamp?*

Because the light of the moon and that of the sun are described differently in the Qur'an, scholars are now quick to pounce on this and claim that one of the lights is a source and the other a reflection. But what do these verses actually say?

Well more importantly what do they not say? They say nothing about reflection. For the sun, the word *siraj* is used. This literally means lamp. The sun is easily perceived to be like a big lamp that provides light and heat. For the moon on the other hand, which does not look like a lamp, Muhammad uses *noor* which literally translates to light. Chapter twenty four of the Qur'an is titled ***Al Noor*** which is always translated as ***The Light***. Never has a Qur'an referred to this chapter as The Reflected Light. Verse 24:35 says *Allah is the **Light** of the heavens and the earth*. Here also *noor* is used for light. Does this mean that Allah is a reflected light? Therefore using *noor* to describe the light of the moon in no way classifies it as being reflected.

There was a time when Muslims clerics would establish fatwas against those claiming the earth to be spherical. Although the Qur'an describes a **flat earth** we find Muslims today adamant that the Qur'an portrays a spherical earth. However no verse exclaiming this planet is round can be found in the Qur'an.

Instead today we have apologists changing the words of the Qur'an to conform to modern science. We are now informed that the Qur'an says the earth is egg shaped in verse 79:30 *He made the earth egg-shaped*. Firstly the earth is not egg-shaped and secondly the Arabic word *daha* used here means 'to smooth out' and comes from the root word *dahuw* which means 'to spread out or extend'. It does not mean egg. The Arabic word for egg is *al baiza*.

However shrewd apologists relate *dahuw* to the word *al-udhuwwa* which means the flat place where an ostrich lays its eggs, as an ostrich does not use a nest. Cunningly they convert the place where the egg is laid to the egg itself and mislead their gullible flock into believing Muhammad revealed a geoid shape earth. That is why when we look at the three traditionally accepted authorised English translations of the Qur'an, this verse (Q79:30), is rendered without any eggs included:

- *And the earth, moreover, hath He **extended*** (Yusuf Ali)
- *And after that He **spread** the earth* (Pickthal)
- *And the earth, He **expanded** it after that* (Shakir)

To now suddenly change the entire meaning to suit emerging knowledge is deceit to the highest degree.

The evidence for the flat nature of the earth can be easily obtained from other Qur'anic verses:

Q15:19 *And the earth We have spread out like a carpet; set thereon Mountains firm and immovable;*

Q20:53 *Who hath appointed the earth as a bed and hath threaded roads for you therein*

Q50:07 *And the earth have We spread out?*

These and similar other verses, speaking of an earth like a carpet or bed that is a wide expanse, spread out and immovable, do not describe the planet as we have come to know it, but as a flat stationary surface. Which carpet spread out attains the shape of a sphere? Which bed can be considered to be spherical?

It should also be noted that the Greek scholar Eratosthenes (276-194 BCE) had discovered the spherical nature of the earth and even calculated its circumference, 800 years before Muhammad was still claiming it was flat.

No Muslim ever conceptualised the notion of a spherical earth until recent times. Why? Because the Qur'an says nothing of the sort.

The following verses depict a flat geocentric earth with the sun moving over it, Q18:86 *Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People. And, Q18:90 Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.*

Here Muhammad describes a travelling servant of Allah who traversed from one end of the earth to the other. Seeing on one end where the sun rests in the evening and on the other where it rises. Apparently the people there must be close to the sun therefore Muhammad says they have no protection from the heat. Only on a flat earth would such a scenario be possible; people who are close to the place where the sun rises and sets. On a spherical earth, orbiting the sun, there would be no need for places of setting or rising, there would be no people closer to where it sets or rises and no matter how far and wide you travelled you would not come to such places where setting and rising is observed any differently.

A verse used earlier in disproving the big bang theory is also applicable to the flat earth understanding provided by the Qur'an:

Q13:2 Allah raised the heavens without any pillars that ye can see; He is firmly established on the throne

Traditionally the heavens were the abode of God, his prophets and the resting place of believers after judgement day. Heaven was always considered to be above; in other words over the earth. Here Muhammad confirms his belief that heaven is raised above the earth on pillars invisible to the human eye. If this is the case, the people of the southern hemisphere would not see the heavens when they look up, for it would be above the North Pole supported on pillars. For all living things to see the heavenly bodies the earth would have to be flat.

In addition the Qur'an also enlightened mankind of the earth rotation about its axis long before its discovery by modern science. The verse as translated today by Muslim apologists reads:

Q27:88 When you look at the mountains, you think that they are standing still. But they are moving, like the clouds. Such is the artistry of God, who disposes of all things in perfect order. He is indeed fully aware of what you do.

According to their science claims, the verse refers to the motion of mountains like clouds. If the mountains did move, it would follow that the earth itself also moved. Thus proving that the earth moves or rotates.

However if we look at the traditional translations of the Qur'an we find the intended meaning to be something quite different.

- *Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do. (Yusuf Ali)*
- *And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud-- the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do. (Shakir)*

Digging deeper we can look at the tafsir for this verse from which we get an understanding of how it was interpreted by the peoples of the time and hence what Muhammad actually would have meant.

And you see the mountains, supposing them to be still, stationary in their place, because of their tremendous size, while they drift like passing clouds, they will be drifting in like manner until they eventually fall to the ground, whereby they are flattened before becoming like tufts of wool and then scattered dust, God's

handiwork. Truly He is aware of what you do. (Tafsir al-Jalalayn)

The very next two verses follow on to say if you do good, “*good will accrue*” but if you do evil you will be “*thrown headlong into the fire*”.

Clearly, taken in context along with the subsequent verses, what this verse is attempting to say or possibly threaten is that everything will someday wane, as mountains wither to dust so will you. Therefore, God is aware of what you do, do good, in other words follow Muhammad’s teachings, or else be sent to hell. It surely has absolutely nothing to do with a moving or orbiting earth.

And even if the Qur'an did mention the earth's rotation, it would have been nothing miraculous. For Aristarchus of Samos (310 BCE – 230 BCE), a Greek astronomer 850 years before Muhammad, had already presented the first known model of the solar system with a revolving earth.

Every living thing is made from **water**, so says the Qur'an: 21:30 ...*and we made every living thing of water?* Of course today we know that all living beings comprise a relatively high percentage of water. Muslims ask how Muhammad could know this, fourteen hundred years ago, unless it was divinely inspired.

The easiest response would be to state that Galen, in the second century, had already elaborated on the idea that the body is composed of a balance between the four elements present on earth-fire, earth, water, and air. In addition the Hindu scripture, Bhagavad-gita, preceding the Qur'an by 3,500 years provides even greater details on the composition of bodies of material living beings. BG 7:4 *Earth, water, fire, air, ether, mind, intelligence and false ego, all together these eight constitute My separated material energies.*

Even the speed of light is supposedly mentioned in the Qur'an according to some rather creative scholars. Verse 32:5 states *He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.* From this verse Muslims claim the speed of light can be calculated. Apparently the affairs mentioned here is 'light' that travels in one day the distance that will take the Moon, 1,000 years to span. It is quite an imagination that is required to extract light, moon and distance from this seemingly vague meaningless verse to calculate the speed of light.

Verse 10:61 is one that is now used to claim Muhammad described Atomic Theory long before its scientific discovery, ...*Nor is hidden from thy Lord the weight of an atom on the earth or in heaven...* The word atom here is used to denote a small particle. The word used here, zarra, literally means dust particle or mustard seed, but as the verse is intended to indicate that Allah knows even

the smallest details, translators today use the word atom. The tafsir of this verse by Ibn Kathir states: *And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven.* Thus making it patently clear that no concept of nuclear physics with electrons, neutrons and atoms was ever intended by Muhammad.

There are many more such scientific claims made by Muslims in their attempt to add value to their 'holy' book. However each and every one derived from vague passages can be easily dismissed by either exposing the deception of twisted translations, revealing the trickery in implying assumptions not actually there or simply showing the previous existence of such knowledge.

A book that claims stars are lamps created to beautify the sky, which are used as missiles against devils to prevent them eavesdropping on the angels in heaven, can hardly be construed as a manual of scientific evidence for describing the laws of the universe. Verse 67:5 has Allah telling us, *We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.* Such nonsensical assertions could never qualify as being science but rather ill-informed superstitions.

In an age of prolific scientific enlightenment, it would be a great disservice to future generations should the powers that be continue to play into the hands of religious zealots who demand the teaching of concepts such as Creationism from these archaic scriptures alongside standard science textbooks in the guise of choice and multiculturalism.

Slavery – The Right Hand Possession

Slavery had existed in pre-Islamic times and is well supported in the Bible's Old and New Testaments. Muhammad's continuation of this Abrahamic tradition, where everyone outside their fold was considered an infidel or heathen, ripe for subjugation on account of their non acceptance of an exclusive one true God, allowed the perpetuation of slavery wherever these scriptures impacted society. Muhammad captured, traded, owned, distributed, freed and slept with slaves.

Muhammad, supposedly the best of creation according to his followers, set an example that was followed religiously for thirteen hundred years until international pressures brought an end to mass slavery in Islamic nations in the early twentieth century. However slavery still does continue in many Islamic societies under various guises by those who consider it still justifiable under Allah's unchanging final revelation to mankind, the Qur'an.

The Qur'an and Hadiths unequivocally justify slavery, stipulates the uses of slaves, their rights and even the status of their descendants. Many times in the scriptures, slaves are referred to as "ma malakat aymanukum" (that which your right hands possess). In Islam a slave is therefore viewed as an object to be owned, traded and treated according to the whims of their owner.

According to Muhammad a slave is categorised differently from other humans. Q2:178 - *O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female.* This verse, which recommends the appropriate retaliation for murder, implies that a free man, slave and female are different categories of humans. If not, then why specify specific retaliation as commensurate within those groups. Should a free man be killed then the life of a free man committing the crime is taken, if a slave is killed then a slave's life is taken and for a female the life of a female is taken. A point to note is that 'the free' refers to a man. Hence technically speaking a woman, in Muhammad's eyes, is not free but is some form of possession, belonging to a man hence categorised differently from 'the free'. The crucial aspect of this verse is the requirement for killing like for like as retaliation. Hence should a free man kill a slave it is not the free man that will be killed as the punishment, it will be one of the free man's slave; the slave just being merchandise used as compensation for a man's crime.

An example of slaves being used for compensation for their master's crime can be found in the hadith, SB 83:41 - *Two women fought with each other and one*

threw a stone causing the other to miscarriage. Allah's Apostle commanded that the killer (of the fetus) should give a male or female slave as blood money.

According to many Muslim apologists, Islam recommends the freeing of slaves and hence was advancement in human rights as compared to biblical pre-Islamic times. Analysing Qur'anic verses used to make such claims, reveal their ulterior motives and their resulting perpetuation of slavery.

Q4:92 And it does not behove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid, but he who cannot find a slave should fast for two months successively.

Essentially what this verse is saying is that should a Muslim kill a fellow Muslim by mistake, manslaughter, the convicted Muslim should free one of his slaves as the punishment.

Firstly this is hardly an incentive to free slaves, and also note that the key characteristic of the slave being freed is that he/she must be Muslim. Therefore an unbelieving slave has no such avenue for freedom. Also Muhammad assumes that Muslims own slaves as a matter of course and slavery was legal, otherwise institutionalising such a penalty for such a severe crime would be pointless. The verse goes on to say that should a slave not be available, the murderer should fast for two consecutive months. This therefore equates the life of a slave to be equivalent to two months fast or simply adding an extra month to the Ramadan fast month and that is what a slave is worth and that is adequate punishment a Muslim will get for killing another Muslim.

Note there is no punishment recommended for a Muslim killing a non-Muslim in the Qur'an.

The following verse, though it acknowledges and upholds the institution of slavery, does give the permit to free slaves, if you see any 'good' in them. The 'good', based on Muhammad's core teachings, implies that they must first accept Islam. In addition, a deed was to be written stating the conditions of freedom and the amount the slave would have to pay to earn the privilege.

Q.24:33 ...And (as for) those who ask for a writing from among your slaves, give them the deed (to earn their freedom for a certain sum), if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; but whoever so compels them {into prostitution}, then surely after their compulsion Allah is Forgiving, Merciful.

It should be noted that at the time of this revelation, Muhammad and the Muslims were conquering many Jewish and Pagan tribes in Arabia. As the verse says to the slave master, 'give of the wealth Allah has given you'. The wealth that Allah had given to the Muslims was the booty they obtained from holy war, Jihad. Hence a surplus of slaves would have been expected and therefore became an excess commodity from which a select few could be freed. This was beneficial to increasing the Ummah of Islam.

The verse continues, advising the slave owner not to force their slave girls into prostitution should they desire to remain chaste. The reason given is not related to the human rights of the slave but to the good the slave owner accumulates in this life.

Prostitution involves the earning of money. For many slaves, the opportunity to acquire a share from such an income, to pay for their freedom, may have been enticing. Encouraging them into such a profession would not have been unlawful according to the Qur'an; for Allah allows prostitution of slaves if no force is involved. But even if force is involved the verse continues to inform us that the slave master and slave would be forgiven by the merciful Allah.

Muhammad's decree of freeing slaves who had accepted Islam, who were good and who could afford an agreed sum, resulted in the Muslim community becoming larger, one of the goals of Muhammad. However Muslims needed to replenish stocks of slaves for the dwindling slave pool. Muhammad clearly had an action plan and instigated revelations from Allah permitting continued enslavement of peoples. So contrary to ending slavery, verses recommending manumission of slaves only perpetuated its practice throughout history.

What were the laws Muhammad had put in place to acquire slaves? Well of course children born of slaves were automatically slaves and property of the owner of the slave. However the main source for many centuries was from captives obtained from war booty of which Muhammad obtained twenty percent.

Q.33:50 - *O Prophet! We have made lawful to you your wives and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war...*

In Sahih Bukhari we read, SB 59:447 *'Kill their warriors and take their wives and offspring as captives'*

This revelation from Allah explicitly states that Muhammad and Muslims obtained slaves as their share of the captives in war. Muslims always prized females, not only because they could be used to do domestic work, but also

because they could be used to satisfy their carnal appetites. In many battles the surviving males were killed and only the women and children enslaved. A prime example was Muhammad's invasion of Khaybar SB 8:367 *Dihya asked, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya. The Prophet said, 'Take any slave girl other than her from the captives.'* Muhammad on seeing Safiya wanted her for himself. Women captured by the Muslims were simply commodities traded for their bodies.

Ownership of slaves attracted no taxation on their owners as explicitly declared by Muhammad in SB 24:542 *Allah's Apostle said, "There is no Zakat (tax) either on a horse or a slave belonging to a Muslim.* Obviously slaves and horses were essential commodities to Muslims and hence exempted from taxation.

What rights does the master have over the slave? The following verse has Allah granting men the privilege of going unto their slaves as they would onto their wives.

Q23:5-6 - *(Successful are the believers) who abstain from sex, except with their wives or those whom their right hands possess (slaves), for they are free from blame.*

This verse clearly gives the slave owner the right of sexual access to his female slaves. Notice the reciprocal arrangement for women to approach their male slaves is non-existent! The verse ends with the statement that there is no blame. In other words no sin involved in what is essentially committing rape.

Q33:50 *We know what We have ordained for them {believers} concerning their wives and those whom their right hands possess in order that no blame may attach to you;*

According to Ibn Kathir the most highly regarded commentator on the Qur'an: *The phrase and those (slaves) whom your right hand possesses whom Allaah has given to you (Q3:50) means, it is permissible for you take concubines {slave girls} from among those whom you seized as war booty. He {Muhammad} took possession of Safiyyah and Juwayriyah and he freed them and married them; he took possession of Rayhaanah bint Sham'un al-Nadariyyah and Maariyah al-Qibtiyyah, the mother of his son Ibraaheem, and they were among his concubines (Tafseer Ibn Katheer, 3:500)*

Muhammad gives believing men permission to marry up to four wives, however with the caveat that they be treated equally. Should they fear that impartiality would not be possible, then Allah gives the believers permission to have sex

with the slaves they possess who they have no obligation to treat with justly, because that will ensure they do not deviate from the right course.

Q4:3 *Marry such women as seem good to you, two and three and four; but if you fear that you cannot deal justly with them all, then marry only one or what your right hands possess; this is more proper, that you may not deviate from the right course.*

Beating of slaves was obviously commonplace as can be ascertained from the words of Muhammad SB 60:466 *It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening.* Maybe if you do not intend to sleep with her that night a lashing might be in order. Apparently, for Muhammad, the reason for not severely beating a woman like a slave had nothing to do with her rights as a human being but more to do with the man being satisfied in the evenings.

The Muslims gained great wealth from their expeditions among the non believers. Muhammad warned the believers not to share their wealth with their captured slaves, for it may put them on an equal footing with the believers. He insinuates that because they had not accepted Islam they do not get the grace of Allah.

Q16:71 *Allah has favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to the slaves whom their right hands possess, so as to be equal in that respect.*

A child born out of wedlock is destined for slavery according to Muhammad in this hadith, SAD 11:2126 - *A man said: I married a virgin but found her pregnant. The Prophet said: She will keep the dowry, for it made her vagina lawful for you. The child will be your slave. When she has begotten flog her.* The vagina of the woman is lawful to the husband, because he paid for it with a dowry. Hence presumably what comes out becomes his property regardless of who is the mother or biological father. They have no say in the matter and their child is given into slavery to the one who gave the woman a dowry to apparently purchase her genital.

Muhammad had no problem utilising the services of other people's slaves when required, such as in SB 8:439 - *Allah's Apostle sent someone to a woman telling her to "Order her slave to prepare a wooden pulpit for him to sit on."*

The freeing of slaves was not always a rewarding option as Muhammad points out in SB 47:765 - *Maimuna bint Al-Harith said, "Do you know, O Allah's Apostle, that I freed my slave-girl?" He said, "You would have got more reward*

if you had given the slave to one of your maternal uncles."

Muhammad was an equal opportunity slave master obviously employing the service of slaves from around the globe. SB 60:435 - *I went to Allah's Apostle's residence and a black slave of Allah's Apostle was sitting on the first step. I said to him, 'Say to the Prophet 'Umar bin Al-Khattab is here...'*

Trading slaves was not an issue for Muhammad as we see in SB 10:3901 *Allah's Apostle said: Sell him (a slave) to me. And he bought him for two black slaves...* and in SB 34:351 - *Nu'aim bin 'Abdullah bought him for such and such price and the Prophet gave him the slave.*

The rewards for one freeing a Muslim slave are quite interesting: SB 79:706 *The Prophet said, "If somebody frees a Muslim slave, Allah will save from the Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts will be saved from the Fire because of freeing the slave's private parts."* Freeing a slave, a Muslim one of course, brought great merit to the owner who was guaranteed that their private parts would not be burnt in the fire. By freeing slaves who had converted to Islam, Muhammad ensured growth of his ummah. For slaves were easy to replace from the constant expeditions conducted.

Slaves obeying their master or the master converting his captured slave girl to Islam and marrying her brought double rewards as Muhammad explains in SB 3:97 - *Allah's Apostle said "Three persons will have a double reward: 1. A Christian or Jew who embraced Islam. 2. A slave who discharges his duties to Allah and his master. 3. A master of who converts his female-slave to Islam, frees her and then marries her."* It was imperative that a slave was converted to Islam before they could be freed and then married. No concern is given for the wishes of the slave-girl regarding her choice of husband. Again this was all part of Muhammad's strategy for expanding the Muslim community.

Slaves were obviously discouraged from running away from their masters. Muhammad states in Sahih Muslim 1:129, *The slave who fled from his master committed an act of infidelity as long as he would not return to him.* Further he adds in 1:131, *When the slave runs away from his master, his prayer is not accepted.* Therefore threatening that God will not answer a runaway slave's prayers played into the gullible hands of the downtrodden.

If a slave was freed, everything they owned, even family members, was to be inherited by the master. Muhammad explains in Sahih Muslim 9:3595, *The right of inheritance for a freed slave rests with the one who emancipates.* Therefore for many, freedom may not have been a desirable option.

A freed slave is not even entitled to make new friendships without the express permission from his previous master, SM 9:3600 *Allah's Apostle said: He who took the freed slave as his ally without the consent of his previous master, there is upon him the curse of Allah and His angels and there will not be accepted from him his obligatory acts on the Day of Resurrection.*

According to Muhammad, slavery is to continue until the end of time. There is supposedly no abolition of slavery in Muhammad's vision of the future. His sign of the coming of the last day involves a slave giving birth to one who would become her master, as narrated in Sahih Bukhari:

SB 2:47 *One day while the Prophet was sitting in the company of some people, Gabriel came and asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents: 1) When a slave gives birth to her master, 2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings."*

How can the end time possibly be realised unless slavery is still an established institution? For Muslims to believe in the signs conveyed by their prophet, they must ensure slavery persists in our world and that shepherds of black camels pursue engineering courses to compete in building skyscrapers.

Muhammad's life and teachings embodied the principles of slavery. He encouraged it, laying a foundation for succeeding generations of Muslims to follow suit. The resulting effect was vast segments of humanity suffering untold mental, physical and emotional trauma over many centuries. Muhammad had the power to end slavery had he had an ounce of humanitarian compassion in his genes.

He was able to prohibit alcohol, pork and adultery, yet he vigorously promoted slavery. How a man who disgracefully used and abused fellow human beings could ever be considered the best example of a human being, is one of the miracles of Islam.

A Woman Subdued

The status of women, like everything else in Islam, is based on the revelations from Allah and the sayings of Muhammad from the Hadiths. Are women truly equal to men? Do they have the same rights? Do true Islamic societies like Saudi Arabia, Afghanistan, Iran, Sudan, *etc.* exhibit a level of equality as claimed by apologists or do they follow the scriptures as they are plainly written?

This chapter looks at the scriptural sources that support the suppression of women in such societies, showing that the issues of subjugation and abuse women face stem directly from Islamic teachings.

Women are essentially the possession of their menfolk. They are to honour and obey their husbands without question, even prostrating before them as Muhammad suggests.

SAD 11:2135 *Muhammad said "If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah."*

The Qur'an states that the wife is analogous to the tilled earth of her husband, making her accessible for him to use whenever and however he desires. And if he can cope, he may marry up to four at the same time.

Q2:223 *Your wives are as a tilth (tilled earth) unto you; so approach your tilth when or how ye will.*

Q4:3 *Marry of the women, who seem good to you, two, three or four*

If four is not enough then concubines, females captured in battle are acceptable.

SB 59:524 *From the captives of Hunayn, Allah's Messenger gave Ali a slave girl called Baytab and he gave Uthman a slave girl called Zaynab and Umar another.*

If a husband wishes to accuse his wives of a misdeed or transgression, even though he has no witnesses, he has the power to declare four times that the accusation is true. The wife does have the option to declare four times that he is telling a lie. However a wife has no right to make an accusation against her husband and give her testimony four times.

Q24:6 *Those who accuse their wives and have no witnesses except themselves, the evidence of one of these should be taken four times, bearing Allah to witness*

that he is most surely of the truthful ones.

Q24:8 *But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie.*

According to Muhammad most women are destined for Hell. His reasons are outlined in the following hadith:

SM 1:142 *Muhammad said "O womenfolk, you should ask for forgiveness for I saw you in bulk amongst the dwellers of Hell." A wise lady said: "Why is it, Allah's Apostle, that women comprise the bulk of the inhabitants of Hell?" The Prophet observed: "You curse too much and are ungrateful to your husbands. You lack commonsense, fail in religion and rob wisdom of the wise."*

SB 62:124 *Muhammad said "I stood at the gate of the Fire and saw that the majority of those who entered it were women."*

For a woman to get into paradise she must please her husband. Her eternal existence in the afterlife is all dependent on the whims and fancies of her husband.

Al Tirmidhi & Ibn Majah - *The Prophet said, If a woman dies while her husband was pleased with her, she will enter paradise.*

If a woman is unwilling to please her husband when required, then she will be cursed all night by angels.

SB 7:121 *Muhammad said "If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."*

In many strict Islamic societies, women are forbidden from entering mosques for prayers. In those where the regulation is relaxed, they are either provided with another room or are partitioned behind a screen. Muhammad said it was best for a woman to pray in her own room which in most likelihood gave rise to this stipulation.

SAD 204:570 *Muhammad said "Your (Aisha) prayer in your private room is better than your prayer in other rooms of your house, and your prayer in other rooms of your house is better than your prayer in the halls of your house, and your prayer in the halls of your house is better than your prayer in your community's mosque."*

According to Muhammad, a woman is equated alongside a dog in her ability to invalidate a man's prayers. Another reason for exclusion from the mosque one can assume.

SB 9:490 *Muhammad said "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." Aisha said, "You have made us (women) dogs."*

During the month of Ramadan when Muslims are expected to fast, a woman must first acquire permission from her husband. This ruling is to ensure that the wife is sufficiently able to see to her husband's needs. If he determines that she cannot meet her marital obligations if fasting, then he has the right to prevent it. It should also be noted that Muhammad said women fail in religion because they cannot always fast in the holy month. Failing in religion opens up the gates of Hell for them.

SAD 13:2452 *Muhammad said "A woman should not fast except with the permission of her husband."*

A woman should also not leave her house without her husband's permission. The following hadith retells the story of a returning jihadi about to kill his wife because she stepped outside in fear of a snake.

SM 26:5557 - *...a man returned home and found his wife standing outside. He bent towards her with a spear in order to stab her. She said: Keep your spear away and enter the house to see that which has made me come out.*

The **beating of women** by their husbands or fathers is legal under sharia law. Both Allah and Muhammad recommended the beating of women.

Q4:34 *Good women are obedient. As for women from whom ye fear rebellion, admonish them and banish them to beds apart, and beat them.*

Al-Tabari Vol.9 - *They (women) should not commit any open indecency. If they do, then God permits you to shut them in separate rooms and to beat them.*

SAD 11:2141 - *Women have become emboldened toward their husbands, he (the Prophet) gave permission to beat them. Then many women complained against their husbands. So the Apostle said: "They (the women) are not the best among you."*

SM 9:3506 - *Allah's Messenger said: They are around me as you see, asking for extra money. Abu Bakr then got up went to 'A'isha and slapped her on the neck, and 'Umar stood up before Hafsa and slapped her.*

Muhammad struck Aisha on the chest one evening when she left the house without his permission. Aisha narrates,

SM 4:2127 *"He struck me on the chest which caused me pain."*

The beating of a wife is strictly the husband's business. Muhammad did state that it was of no concern of anyone else; the woman should not complain but remain with her husband.

SAD 11:2142 *The Prophet said: 'A man will not be asked as to why he beat his wife.'*

SB 72:715 A woman came to Muhammad and begged her to stop her husband from beating her. Her skin was badly bruised and described as being greener than the green garment she was wearing. Muhammad did not admonish her husband, but instead ordered her to return to him and submit to his desires.

If you marry a woman and find out she is pregnant she must be beaten after giving birth. The child will become the slave of the husband with no option for the mother or biological father to gain custody.

SAD 11:2126 - *A man from the Ansar said: I married a virgin woman in her veil. When I entered upon her, I found she was already pregnant. The Prophet said: She will get the dowry returned, for you made her vagina lawful to you. The child will be your slave. When she has begotten, flog her.*

A woman cannot marry herself nor can a mother or any female approve the marriage for another female. A woman must have a wali (male guardian) for the marriage to be permissible. In the event that such a male relative is not available the Islamic ruler, sharia judge or imam will act as the guardian required to approve the marriage.

SAD 11:2078 *The Apostle of Allah said: The marriage of a woman who marries without the consent of her wali (male guardians) is void. The sultan (man in authority) is the guardian of one who has none. If there is cohabitation, she gets her dower for the intercourse her husband has had.*

Sunan Ibn Majah *The Prophet said: A woman may not give another woman in marriage, nor may a woman give herself (independently) in marriage.*

Two witnesses must also be present for the marriage to be valid. These must be Muslim and of course, male.

A **woman's worth is half that of a man**, her intelligence and religion is deficient, she is compared to a devil and she is unsuitable for leadership roles. Muhammad was never an advocate of equality between the sexes as is evident from the following:

Q4:34 *Men are in charge of women, because Allah hath made the man to excel the woman.*

Q2:28 *And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree of advantage over them.*

SB 6:301 *Muhammad said "I have not seen anyone more deficient in intelligence and religion than you (women). A cautious sensible man could be led astray by some of you."*

Inheritance laws according to Allah provides twice as much to males as it does to females.

Q4:11 *Allah directs you as regards Inheritance: to the male, a portion equal to that of two females. These are settled portions ordained by Allah.*

A woman's testimony is worth only half that of a man's. Some Islamic scholars now contend that this stipulation relates only to business and monetary transactions as that is the context in which the verse was spoken. With respect to other criminal situations no mention of women giving testimony at all is mentioned. Hence in many societies women are excluded from cases of major crimes and those requiring retaliation in kind. This, it is said, is meant to protect women and steer them away from scenes of crime and aggressions against souls, honor and property.

Q2:282 *...Call in two male witnesses from among you, but if two men cannot be found, then one man and two women whom you judge fit to act as witnesses.*

Those apologists who claim that a woman's testimony is worth half only in cases of business transactions, overlook the statement from Muhammad himself, who in denigrating women's intelligence explains why in general their testimony is worth half that of a man's.

SB 6:301 *Muhammad said "Is not the evidence of two women equal to the witness of one man? This is the deficiency in her intelligence."*

Her deficiency in religion is no fault of her own but based on the way she was created. However Muhammad sees most women in hell because of this deficiency.

SB 6:301 - *Muhammad said "Isn't it true that a woman can neither pray nor fast during her menses? This is the deficiency in her religion."*

Muhammad is not pleased with women being in close proximity to male strangers. Even if it is a foster brother, he still has concerns.

SM 8:3430 *Aisha reported: Allah's Messenger visited me when a man was sitting near me, and he disapprove of that. And I saw signs of anger on his face and I said: Messenger of Allah, he is my brother by fosterage. Whereupon he*

said: Consider who your brothers are because fosterage is through hunger (i. e. in infancy).

So how was Muhammad able to Islamically endorse the presence of unrelated men around women where the need was essential? The following hadiths explain:

SM 8:3428 Sahla daughter of Suhail came to Allah's Messenger and said: Allah's Messenger, I see in the face of Abu Hudhaifa (her Husband) the signs of disgust on account of Salim entering our house. Whereupon Allah's Messenger said: Suckle him. She said: He has a beard. But he again said: Suckle him, and it would remove the expression of disgust on the face of Abu Hudhaifa. She said: I did that and by Allah, I did not see any sign of disgust on the face of Abu Hadhaifa.

The process for allowing strange men to work with or be around believing women is to have the latter breastfeed the former. This is Muhammad's recommendation and was duly performed by the women of the time, apparently with positive results. The next hadiths confirm that Aisha approved of this method, recommends it and seemed to have used it herself:

SM 83427 Umm Salama said to Aisha: A young boy who is at the threshold of puberty comes to you. I, however, do not like that he should come to me. Whereupon Aisha said: Don't you see in Allah's Messenger a model for you? The wife of Abu Hudhaifa said: Salim comes to me and now he is grown-up, whereupon Allah's Messenger said: Suckle him, and thus he may be able to come to you freely.

Here Aisha recommends to Umm Salama, what Muhammad had prescribed to Sahla. The fact that Aisha was associating with this young man, implies that she would also have performed what she was recommending.

Apparently there was a verse initially intended for the Qur'an supporting the process of breast feeding a non-relative male. However this seems to have been omitted during the final compilation. Ibn Kathir in his tafsir (commentary) on verse 4:23 of the Qur'an states that this verse was abrogated though not cancelled:

Others say that what is less than five sucklings does not prohibit marriage, according to a narration in Sahih Muslim on the authority of A'isha: (At first) it was revealed in the Qur'an: "Ten clear sucklings (should make marriage unlawful)." Then it (the ten) was abrogated by "Five clear sucklings" and (the latter was also abrogated but a short time before the Prophet's death

that) the Prophet died and it was still recited in the Qur'an by those who were not informed of its abrogation, though its judgement was not cancelled.(Tafsir Ibn Kathir - vol.2 p.36)

A woman ruling a nation is considered to be a foolhardy venture by Muhammad.

SB 88:219 *Muhammad said "Never will succeed such a nation which makes a woman their ruler"*

It is important that we be aware of the devilish guile of women. According to Muhammad, they along with horses, slaves, camels and houses are possessed by evil.

SM 8:3240 *Muhammad said "The woman advances and retires in the shape of a devil."*

SB 52:110 *Muhammad said "Evil omen is in three things: The horse, the woman and the house."*

SAD 11:2155 - *Muhammad said "If one of you marries a woman or buys a slave or camel, he should say: 'O Allah, I take refuge in Thee from the evil in her.'"*

The **veiling of women** was introduced by Muhammad as noted in SM 26:5397 *Sauda, went during one night to relieve herself. 'Umar called her saying: "Sauda, we recognise you." It was then that Allah revealed the verses {in the Qur'an} pertaining to veil.*

A woman is not to be recognised outside her house. Umar pointed this out to Muhammad and Allah subsequently made the necessary Qur'anic revelation. Moderate Muslims today, claim that the Qur'an states nothing about wearing garments such as the niqab / burka which covers the entire body excluding the hands. However Q24:31 clearly state that Muslim women must draw their veils down to their bosoms hiding all their beauty. This implies covering the face and neck.

Q24:31 *And say to the believing women... that they should not display their beauty and ornaments except those which is apparent; that they should draw their head-coverings over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments.*

Apologists misrepresent this with the claim that the verse means a woman

should cover her bosoms. However the verse continues by stating that this stipulation does not apply to a woman's husband, her father, husband's fathers, sons, slaves or eunuchs. If the verse simply stipulated the covering of the bosoms, then it would imply that Muslim women are allowed to walk around bare-chested in the presence of their father, father-in-law, sons, brothers, slaves, etc.

This is obviously not the case and hence the true interpretation of the verse as it is clearly written and based on the cause of its revelation as provided in SM 26:5397 is that a Muslim woman has to, with the exception of her closest relatives and slaves, cover her face with her head veil which should extend down to her bosom. The verse also goes on to say that the believing women should not walk too loudly so as to draw attention to themselves by the rattling of their ornaments.

Later in the Qur'an women are commanded to cast their garments covering their persons so that they cannot be recognised and hence harassed. Being told to draw your outer garments around yourself so that you cannot be known is surely a case for the Burqa.

Q33:59 Tell thy wives and your daughters and the women of the believers that they should cast their outer garments over their persons; this will be more proper, that they may be known, and thus they will not be given trouble;

The fairer sex, as they are known in civilised societies, is apparently quite **unclean** according to Islamic theology. Contact with them would require cleaning with dirt if water is not available:

Q5:6 If ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some dirt.

Q2:222 Women (during menstruation) are a hurt and a pollution: So keep away, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah.

Female genital mutilation, a horrific practice in many Islamic countries, has its support in the sayings of Muhammad.

SM 3:684 - Muhammad said "When anyone sits amidst four parts of the woman and the circumcised parts touch each other a bath becomes obligatory."

This verse clearly has Muhammad implying that both male and female would be expected to be circumcised. Otherwise he would have just as easily have said when their genitals touch.

Muhammad unambiguously recommends the practice of circumcision, seeming more concerned with the husband's pleasure from a sexually responsive wife than for the woman herself.

SAD 41:5251 - *A woman used to perform circumcision in Medina. The Prophet said to her: "Do not cut severely as that is better for a woman and more desirable for a husband."*

Muslim apologists are always keen to imply that FGM is a cultural practice and has no Islamic support. But scripture and Muhammad himself prove otherwise.

From 'Reliance of the Traveller', a book considered a classic manual of Islamic sacred law 'Umdat al-Salik by Ahmad ibn Naqib al-Misri, we find in the chapter, The Body, the following statute:

E4.3 *Circumcision is obligatory (for every male and female) by cutting off the piece of skin on the glands of the penis of the male, but circumcision of the female is by cutting out the clitoris (this is called Hufaad).*

Women are also **crooked** and quite difficult to straighten. According to Muhammad in Sahih Muslim (8:2466) *A woman is like a rib. When you attempt to straighten it, you would break it. And if you leave her alone you would benefit by her, and crookedness will remain in her.* Muhammad seems more concerned with how to benefit from the woman. According to his theory, trying to straighten her might damage her benefits.

Females are prone to **betray their husbands** as Muhammad mentions in SB 55:547 *"... if it were not for Eve, wives would never betray their husbands."* Eve because she ate the fruit from the tree of knowledge apparently influenced all future generations of women to be disloyal to their husbands. Husbands, permitted to have up to three other wives and the opportunity of maintaining concubines, are however not considered prone to betraying their wives by Muhammad.

In addition Muhammad claims that women are detrimental to men. He is able to minimise all harmful afflictions that affect men except those miseries that only women can bring.

SB 62:33 *"After me I have not left any affliction more harmful to men than women."*

The Dictionary of Islam provides some useful tips for a husband concerning things to be avoided regarding his wife, pages 674-5:

1. Excess of affection, for this gives her the predominance and leads to a state of

perversion. The commander must not be commanded. If troubled with an abundance of affection, let him at least conceal it from her.

2. Let him not consult her on matters of paramount importance; let him not make her acquainted with his secrets, nor let her know the amount of property, or the stores he possesses beyond those in present consumption, or her weakness of judgment will infallibly set things wrong.

3. Let him allow her no musical instruments, no visiting out of doors, no listening to men's stories, nor interaction with women noted for such practices.

Muhammad claims a man is not responsible for getting a woman pregnant. It is all up to Allah. So regardless of whether he rapes her or not, pregnancy is in Allah's hands SB 59:459. Also for those men who were reluctant to rape the female captives in the presence of their husbands Muhammad revealed from Allah "*And all married women are forbidden unto you except those captives whom your right hands possess.*" Female captives were not forbidden. Once nonbelievers were captured, their marriages were automatically annulled. This then gave the Muslim soldier free reign over the enslaved women.

After battle these soldiers of Allah obviously could not wait to undress their captives. However sometimes they were thwarted in their tracks as we see in this hadith, SAD 2:2691 *Salamah was given a captive girl and had not yet "untied her garment" Muhammad took the woman from Salamah and gave her to the Meccans to ransom Muslim prisoners.*

For a man all he needs do is utter the words "I **divorce** you" three times in the presence of two witnesses and he is free to replace her with another. There is no need for justification or a judgement from an arbitrator. With full rights to the children he has no obligation to maintain her after the mandatory three month waiting period. For a woman however, we observe a very different story. To annul her marriage a woman must go before a Sharia judge with ample evidence of abuse. She must repay at least the mahr (dowry) given to her at the time of marriage, even if she is badly abused. She is not entitled to any of the properties, wealth or children from the marriage. A prime example, judged by Muhammad himself is:

SAD 12:2220 - *Habibah was the wife of Thabit. He beat her and broke some of her part. So she came to the Prophet after morning, and complained to him against her husband. The Prophet called on Thabit and said: Take a part of her property and separate yourself from her. Thabit asked: Is that right, Apostle of Allah? He replied: Yes. Thabit said: I have given her two gardens of mine as a dower. The Prophet said: Take them and separate yourself from her.*

With a woman's **evidence** worth only half that of a man's, in the majority of cases she stands little chance of obtaining a favourable outcome from a sharia court.

Punishments for men and women according to Allah reflected no semblance of justice or equality. Take for instance the penalty for **lewdness** as prescribed in the Qur'an, for women, *'confined in their houses until death do claim them'* (Q.4:15) as opposed to men, *'give them a punishment but if they repent leave them alone'* (Q.4:16).

Because of Muhammad's marriage to a six year old girl fourteen centuries ago, innocent girls have since that time suffered the horrendous brutality of marriage to men, old enough to be their grandfathers. To this day, because the wife's father in Islam receives a dowry from the husband, girls may be literally sold into marriage at the earliest possible date.

In Sahih Bukhari 72:715 *Aisha says, I have not seen any woman suffering as much as the believing women.* This is a very telling, candid statement. Obviously outside of the believing people, women did not suffer as they did within the Muslim community and Aisha noted that fact for posterity. It was Muhammad who ordered them to be veiled, to be beaten, to be obedient to their menfolk and to be locked up within their houses. Women prior to Islam possessed greater independence, owned businesses as did Muhammad's first wife; they were tribal leaders and even queens. All this however changed with the inception of Islam.

This reality is also confirmed in a hadith which has Umar speaking to Muhammad at the time he, Muhammad, separated from his wives after being caught in bed with a slave girl.

SB 43:648 *Umar said "We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar {in Medina}, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and I disliked that she should answer me back."*

This hadith is noteworthy as we learn that at that time, outside the Muslim community and Quraish tradition, women were liberated and had a certain level of dominance even over their men. However because of the misogynistic views of Muhammad, women's role in all societies conquered by Islam has been one of total subjugation. A reflection of this myopic view towards women, grounded in seventh century Quraish tribal customs, continues to this day.

Prior to Islam, Arabian tribes **worshipped female goddesses** such as al-Lat, al-

Uzza and Manat, with men and women worshipping together in public. With such reverence to the female form, the natural tendency is for society at large to develop respect and esteem for the womenfolk in their midst. Muhammad however destroyed such traditions and preached a very chauvinistic male only orientated religion. From Sirat Rasul Allah in the chapter, Tabuk, we read:

Emissaries (from Taif) came to the apostle for an agreement on accepting Islam. They requested permission to keep their goddess al Lat for three years; but he refused. Then they insisted upon one year, but he again refused. Then they pleaded for a single month. The apostle still refused, and insisted on sending Abu Sufyan and al Mughira back with them to destroy her.

Honour killings, which occurs frequently within Muslim communities, is continually dismissed by apologists as being cultural traditions and that the phenomenon is in no way Islamic. But when we analyse regions where the Muslim diaspora now extends, we notice that honour killings suddenly become part of the landscape. The Qur'an provides the proviso for subduing or eliminating any dishonourable element from a family; for in Islam honour is more important than life. Q4:15 *If any of your women are guilty of lewdness, confine them to houses until death do claim them.* Qur'an 17:32 describes adultery as shameful and evil, *Nor come nigh to adultery: for it is a shameful and an evil.* For many Muslims any romantic relationship outside marriage and the ummah is considered evil and attracts shame unto the entire family.

There are many ahadith that sanction the killing of those committing adultery or shaming the family with non-marital relationships. Sahih Muslim 17:4206 describes the plight of a woman guilty of adultery; *A woman came to the prophet and admitted she was pregnant. He told her to wait until she had given birth. Muhammad handed the child over to the community. She was put in a hole up to her breast, he ordered the people to stone her. Khalid came forward with a stone which he threw at her head, and when the blood spurted on her face he cursed her.*

Sharia law equates apostasy, murder and zina (extramarital and premarital sex) on the same level, with punishment of death for infringement. This coupled with the sanction that a woman's testimony is worth only half that of a man's and the stipulation that females can only leave the house with a chaperone, we have a ready-made recipe for imbalanced justice. Without a chaperone she is guilty regardless and with testimony devalued she has no case.

Those guilty of the crime of honour killing in Islamic countries are usually not prosecuted; for their actions can be easily justified under Sharia as maintaining

societal morals and ethics as proclaimed in scripture. Therefore denying that honour killing finds its roots in Islam is tantamount to perpetuating this heinous crime wherever Islam is present.

Essentially the Qur'an is a male oriented document. In all respects it is the man who is addressed as the object of the revelation with instructions concerning women to be administered by a man. Never is the woman treated with the same level of authority or dignity. Even specific issues concerning women are directed to men:

Q2:222 *And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean...*

Women aren't told to keep away from their husbands when they menstruate, men are told not to go onto them until they've cleansed themselves.

Q2:231 *And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality....*

Here men are told what to do when they divorce their wives. No such direction is made for women.

Q2:221 *Do not marry the idolatresses until they believe... and do not give believing women in marriage to idolaters until they believe*

Men are told not to marry women who worship idols; they are also informed that they are not to give women in marriage to idolaters. Women are not addressed about their choice in such a matter.

Q2:232 *And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner...*

After divorce, the man is told not to prevent women from marrying. Women aren't told specifically whether they can or cannot marry again.

Q2: 235 *And there is no blame on you respecting that which you speak indirectly in the asking of women in marriage or keep the proposal concealed within your minds....*

Here men are told what is acceptable regarding marriage proposals however women are not told.

Q2:236 *There is no blame on you if you divorce women when you have not touched them or appointed for them a dowry....*

Men are informed how to treat a divorce if they had not yet touched the wife.

However women are not told what their options are.

The scriptures of Islam patently characterise the woman as being half a human being. Her purpose on earth is to serve her husband and obey his commands unconditionally and unreservedly, or she is destined for a beating and hell fire. She is to hide herself from the public as though her very existence is shameful and bear children for her husband while sharing him with up to three other wives in addition to concubines which her husband's right hand might possess. Although there may be no fury like a woman scorned, in Islam there is no esteem for a woman subdued.

The purpose of marriage for women is to profusely bear children to increase the Muslim population and hence outnumber the non-Muslims. Should a woman be barren, Muhammad recommends that a man should not marry her. SAD 11:2045 *A man asked: "I have found a woman, but she does not give birth to children. Should I marry her?" Muhammad said: "No. Marry women who are loving and very prolific, for I shall outnumber the peoples by you."* Muhammad's goal was clearly to outnumber all other religions by any means possible, war, emigration and prolific childbirth. But what Muhammad does not say here is, what is to become of women who cannot bear children?

In actual fact the woman in Islam is equated to the level of a domesticated animal. In his last major sermon to his people, Muhammad gave definitive instructions on the status of women, how they should be treated by their husbands, what rights they possess and their purpose here on earth, which all basically equates to them being objects to be enjoyed. This sermon is recorded in 'The History of al-Tabari. Vol.IX: The Last Years of the Prophet':

O people, you have a right over your wives and they have a right over you. You have [the right] that they should not cause anyone of whom you dislike to tread your beds, and that they should not commit any open indecency. If they do, then Allah permits you to shut them in separate rooms and to beat them. If they abstain from evil, they have the right to their food and clothing in accordance with custom. Treat women well, for they are like domestic animals with you and do not possess anything for themselves. You have taken them only as a trust from Allah, and you have made the enjoyment of their persons lawful by the word of Allah, so understand and listen to my words, O people

Muhammad's declarations concerning women are quite clear and succinct. But how did the greatest teacher and preacher of Islam view women? Al-Ghazali is recognised as the most influential Muslim thinker of all time and is described in the Encyclopaedia of Islam as 'The greatest theologian produced by Islam.'

In his book 'The Revival of the Religious Sciences' Ghazali defines the role of a woman as follows:

She should stay at home and get on with her spinning

She can go out only in emergencies.

She must not be well-informed nor must she be communicative with her neighbours and only visit them when absolutely necessary.

She should take care of her husband and respect him in his presence and his absence and seek to satisfy him in everything.

She must not leave her house without his permission and if given his permission she must leave secretly.

She should wear old clothes and take deserted streets and alleys, avoid markets, and make sure that a stranger does not hear her voice, footsteps, smell her or recognize her.

She must not speak to her husband's friend even in need.

Her sole worry should be her "al bud" (reproductive organs), her home as well as her prayers and her fast.

If a friend of her husband calls when her husband is absent she must not open the door nor reply to him in order to safeguard her "al bud".

She should accept what her husband gives her as sufficient sexual needs at any moment.

She should be clean and ready to satisfy her husband's sexual needs at any moment.

Al-Ghazali also states *"It is a fact that all the trials, misfortunes and woes which befall men come from women"*. In his Book of Counsel for Kings, Ghazali sums up eighteen punishments that a woman has to endure resulting from the curse Eve received for eating from the tree of knowledge in the Garden of Eden:

Menstruation; Childbirth; Pregnancy

Separation from mother and father and marriage to a stranger;

Not having control over her own person;

Half the share in inheritance compared to male

Her liability to be divorced and inability to divorce;

It being lawful for men to have four wives, but for a woman to have only one husband;

She must stay secluded in the house;

She must keep her head covered inside the house;

Two women's testimony equals the testimony of one man;
She must not go out unless accompanied by a near relative;
Men take part in Friday and feast day prayers and funerals while women do not;
Disqualification from positions such as ruler and judge;
Merit has one thousand components, only one of which is attributable to women, while 999 are attributable to men;
If women are profligate they will be given twice as much torment as the rest of the community on Resurrection Day;
If their husbands die they must observe a waiting period of four months and ten days before remarrying;
If their husbands divorce them they must observe a waiting period of three months or three menstruations before remarrying.

One would assume a person choosing the path of Islam would agree that these stipulations from Allah, as enunciated by the greatest Muslim theologian, are rational and just. Al-Ghazali goes on to describe the institution of marriage as follows:

"Marriage is a form of slavery. The woman is man's slave and her duty therefore is absolute obedience to the husband in all that he asks of her person. A woman, who at the moment of death enjoys the full approval of her husband, will find her place in Paradise." - Ihya' 'Uloum ed-Din by Ghazali.

From the same book we learn about the inherent traits of women, *"If you relax the woman's leash a tiny bit, she will take you and bolt wildly. Their deception is awesome and their wickedness is contagious; bad character and feeble mind are their predominant traits..."*

And to conclude this brief exegesis on Al-Ghazali's rulings concerning women we note his plea to men not to teach women to write, indicating that that would only add evil to unhappiness.

Because these scriptures and elucidation by scholars, which clearly outline women's role in society, are believed to have emanated from the one and only true God, women in Islamic societies have had no choice, over the last fourteen hundred years, but to subjugate themselves to the ancient desert teachings concocted by a misogynistic Bedouin tribesman in a seventh century desert.

Pliable Words of Allah

The Qur'an exists on a guarded tablet somewhere in the celestial realm (Q.85:22) and therefore cannot be changed. Muslims proud themselves on the facts that there is supposedly no other book like it, it is unchanging and no contradictions can be found between its covers.

If such a tablet did exist in heaven and was revealed to the messenger over a period of many years one would expect a consistent unchanging, logical unfurling of the divine recording. An interesting point to note here though is that God only had the technology to record his message on a media known to the men of those times. God's message was not in any audio media format, or on film or even on a word processing document. God was only capable of producing what man could at the time, and that was stone tablets.

Reading the Qur'an however does not give any impression that this message was recorded based on consistent eternal or divine laws nor does it appear to be concerned with the needs of all humanity. In reality the message of the Qur'an changes as the predicaments of its messenger ebbs and flows.

The Qur'an itself in 10:64 states *There is no changing the Words of Allah*. Verses 6:115 and 18:27 convey the same message. However later on, we find that Allah deems it necessary to replace some revelations with others. Verse 16:101 states, *When We substitute one revelation for another, and Allah knows best what He reveals, they say, "Thou art but a forger": but most of them understand not*. Another verse justifying the need to supercede one verse for another is 2:106 *None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar*. These verses clearly contradict one another, one saying Allah's word cannot change and then the other saying Allah can substitute one message for another as he sees fit.

Verse 16:101 was obviously revealed by Muhammad after being caught out by the sceptics of his religion, pointing out contradictions in so-called revelations from God. He was obviously called a forger and was required to defend his divine message by sanctioning God's approval of substituting one revelation for another. If God's message exists for eternity in heaven why would there be any need for changes to revelations, unless it was required to meet the changing needs of the Prophet?

Why would an eternal tablet in heaven need to sanction the marriage of the

prophet to his daughter-in-law or endorse for him unlimited number of wives or eventually give permission to fight the unbelievers after years of unproductive preaching? The only reason is that the message is not anything eternal in heaven but a concoction from the mind of Muhammad that allowed him to pursue his goals with varying strategies that was supported by his God.

As a result, contradictions abound in the Qur'an and this after it was compiled by the scribe Zayed many years after the death of Muhammad and again re-edited years later. In editing the many fragments of verses recorded, both in writing and from the memories of the first disciples, Zayed's work would no doubt have involved a certain degree of sanitisation of the manuscripts ensuring consistency and sense of divinity. However the final product failed on both counts.

The creation of the earth and heavens is discussed in many places in the Qur'an. Muhammad dumfounded his audience with tales from the Old Testament portraying himself as a great cosmologist divining knowledge from Allah. In his description of the event in Qur'an chapter 79 we are told that the heavens are created prior to the earth. However in chapters 2 and 41 we are told the reverse.

Q79:27-30 *Are ye the harder to create, or is the heaven that He built? He raised the height thereof and ordered it. And after that He spread the earth....* So here we have the heaven being created then raised like a canopy and then the earth is spread out after. The following two verses tell the story differently.

Q2:29 *He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens.*

Q41:9-12 *Him Who created the earth in two Days. Then turned He to the heaven ... Then He ordained them seven heavens in two Days.*

Ignoring the obvious primitive description of the creation of our universe, we see the mistake in Muhammad's accounts which would be a travesty if recorded as such on the eternal tablet in heaven.

But how long did this creation effort take? Qur'an 7:54 states *Your Lord is Allah Who created the heavens and the earth in six Days.* This is repeated in verses 10:3, 11:7, 50:38 and 57:4. However in verses 41:9-12 we are informed that it is eight days, *Disbelieve ye verily in Him Who created the earth in two Days ... He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days ... Then He ordained them seven heavens in two Days.* So that's earth 2 days, mountains and sustenance 4 days and then heaven 2 days, giving a grand total of 8 days. Muhammad, supposedly illiterate may not have been very good at simple mathematics but one would expect better from a God in heaven, etching this out on his tablet!

It is quite obvious from the above that Muhammad was not aware of the vast extent of the universe. To be under the impression that the earth would take two days to create, the mountains and sustenance four days and the entire rest of the universe (which Muhammad would have considered to be heaven), with it billions of galaxies, only two days, is a clear sign of his seventh century understanding of cosmology.

Muhammad claimed that the day of Allah was like many years to us humans. But how many? Qur'an chapters 22 and 32 tell us *A Day with Allah is as a thousand years of what ye reckon*. However verse 70:4 has a different figure, *The angels ascend unto Him in a Day whereof the span is fifty thousand years*. Here the Lord's Day is fifty times greater than previously stated. An obvious case of the narrator forgetting what he previously stated.

Muhammad seems confused about the original matter used to create man. Depending on his state of mind it can sometimes be clay, mud, dust, water or even mire.

Q25:54 *And He it is Who hath created man from water.*

Q96:1-2 *He created man from a clot.*

Q15:26 *We created man of potter's clay of black mud altered.*

Q32:7 *He began the creation of man from clay.*

Q38:71 *I am about to create a mortal out of mire.*

Q30:20 *And of His signs is this: He created you of dust.*

These are blatant contradictions. Though man could be made from all these elements, Muhammad does not state in one place, man was created from x, y and z. No. Throughout the Qur'an he consistently singles out different single ingredients as the originating component.

The heavens and earth were supposedly created by Allah. However does he recollect how they were formed initially? Were they crafted as a whole and then split apart or vice versa?

Q21:30 *Do not the Unbelievers see that the heavens and the earth were joined together as one unit of creation, before we parted them?*

From the above, clearly they were created as one unit and then 'cloved asunder'. However in the following verse they are created separately and asked to come together!

Q41:11 *Then He directed Himself to the heaven when it was smoke, so He said*

to it and to the earth: Come ye together, willingly or unwillingly. They both said: We come willingly.

Should one follow the behaviour of Muhammad? Well verse 33:21 certainly seems to tell those who seek refuge in Allah on the final day to model their life against the prophet's, *Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day.* In other words Muhammad is claiming that he is the best role model to be followed should one desire to be a Muslim.

However in Q33:50 where Muhammad realises that four wives would not be sufficient to satiate his yearnings, he gets Allah to make changes to the maximum of four policy, and sanction it only for himself. This verse in essence is saying anyone who wishes to marry the prophet can do so but this clause in the Qur'an is only for him. *O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her; this only for thee, and not for the believers at large; We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee.* From that point on, Allah gave his messenger the rights to wed as many women, believers of course, as he wanted, including his cousins.

This is a clear contradiction because in verse 33:21, Muhammad sets himself up to be the utmost among humans and a role model for all to follow. But when he wanted unlimited wives he realised that that would surpass the acceptance level in any society. Therefore he declares it not for believers at large.

The Qur'an is littered with statements on how merciful Allah is. The very first verse attests to that fact, Q1:1 *In the name of Allah, the Beneficent, the Merciful.* However, for every merciful declaration we can find there would be many more rather brutal recommendations against those not on agreeable terms with the Prophet. For instance Q4:56 *Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment.* To claim to be merciful with one hand yet relish the burning of humans continually over and over again with the other, is a gross contradiction of character. No loving, merciful parent could possibly contemplate the savagery of burning their child repeatedly for not accepting their view, rules or restrictions. A God who could

possibly dream up a fiery hellish abode could not possibly lay claim to being merciful.

Although Allah makes distinction between believers and non believers, does he differentiate between the various prophets? Qur'an 2:285 tells us, *We make no distinction between any of His messengers.* However in 2:253 we are told, *Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted above others in degree.* So here we have a contradiction in terms; messengers are made without distinction amongst them in one breath yet in the next, some are a degree above others.

Muhammad was eager to show a familiarity with the Bible and Torah and related many a well known tale from those scriptures to convince the Jews and Christians of his apostleship. But did he consistently narrate these stories? In chapter eleven Muhammad says one of Noah's sons died in the flood, Q11:42-43 *Noah cried unto his son and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers. He said: I shall betake me to some mountain that will save me from the water. Noah said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.* Therefore according to Muhammad every person on earth, other than Noah and his family were disbelievers and Allah (Jehovah) had no mercy on any of those who did not believe and were therefore mercilessly drowned. Hence Allah's mercy is plainly very selective and selfishly directed solely to believers. Allah did not even show mercy to the countless animals, plants and fish most of which would not have made it unto the ark and could not be considered as disbelievers, yet they were ruthlessly destroyed. (Note that even water dwelling creatures, in a flood of such proportions, taller than the highest mountain, would be out of their natural elements and would not survive; their habitats such as barrier reefs destroyed or now too deep and the mixing of fresh and salt water creating a mixture not suitable to sustain many life forms.)

Verses 11:42-43 tell us that one of Noah's sons did not believe and was not willing to get onto the ark, but preferred to go to a high mountain and was subsequently drowned. Verse 21:76 however informs us that Noah's household which would obviously include his family were saved from the affliction, *And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.* This is also repeated in verses 37:76-77 *And We saved him (Noah) and his household from the great distress, And made his seed the survivors.* This clearly states his seed, which would be his children,

were made the survivors. Muhammad obviously got his revelations in a twist as he expounded on stories to get across the need to fear Allah or be destroyed.

Muhammad also gave an account in the Qur'an of Mary and the conception of Jesus. In chapter 19 he speaks of one angel appearing before Mary, 19:17-19 *We sent her our angel, and he appeared before her as a man. She said: "I seek refuge from thee to (Allah) Most Gracious." He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.*

However, in other verses of the Qur'an Muhammad repeats the story but with more than one angel appearing. 3:42 *The angels said: "O Mary! Allah hath chosen thee...* And this is further confirmed a few verses later, 3:45 *The angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus.*

Muslim apologists counter this contradiction by stating that the Qur'an is referring to two separate visits to Mary; the first by a group of angels to prepare her for the news and the second by an angel, Gabriel, to fulfil the command. This argument however does not hold water because on the first instance she is surprised and asks, *"How can I have a child when no mortal hath touched me?"* (3:47) and somehow on the second instance she is still surprised and asks exactly the same question, *"How can I have a son when no mortal hath touched me..."* (19:20). Also, after the so-called first visit, verses 3:50 onwards, the Qur'an speaks of Jesus being around without mention that there was a second visit before he came to be. The Qur'an often repeats the same stories, rules, punishments, etc throughout, hence based on the identical responses from Mary and the fact that the Qur'an does not in anyway state that Allah sent one group and thereafter another angel, there is no grounds to assume these were two separate visits.

We also have contradictory retellings of the worshipping of the golden calf story when Moses ventures up the mountain to meet the burning bush and collect the Ten Commandments. In verses 7:148-150 Muhammad states that the people repented for worshipping the golden calf before Moses returned. Conversely in 20:88-91 we are told that the repenting takes place after Moses' return.

Do Christians and Jews go to Hell in the hereafter? Practically all verses dealing with this subject indicate that all who do not accept Allah and his messenger are destined for the fire:

Q3:85 *And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.*

Q5:72 *Certainly they disbelieve who say: Allah is Christ, son of Mary; and Jesus said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates others with Allah, then Allah has forbidden to him Paradise, and his abode is the fire; and there shall be no helpers for the wrong-doers.*

However Qur'an 2:62 seems to contradict these verses by claiming that certain religious groups other than Muslims, once they are righteous shall attain the heavenly abode:

2:62 *Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.*

This contradiction is counteracted by apologists utilising two possible interpretations not obvious from a cursory reading. Firstly the phrase "whoever believes in Allah and the Last day" is suppose to imply that only Jews, Christians and Sabians who also believed in Allah and the Day of Judgment will avoid hell fire. However, how could a Jew or Christian still be considered such if they were to believe in Allah? Another interpretation of this verse implies that Jews before Jesus, and Christians before Muhammad would have their reward in Paradise, but those who refrain from following the most recent prophet will not have the paradise option open to them.

This verse, one of the early Meccan revelations, in all likelihood was simply intended to bait followers of the main religions of the time to also accept Allah along with their existing beliefs, to gain paradise. However as Muhammad grew in stature and his religion evolved into one of total exclusivity, the thought of associating with any other religion was an anathema, hence the contradictory subsequent verses.

Allah in the Qur'an repeatedly refers to himself as the merciful and the benevolent. So does Allah forgive us for any transgressions we may commit?

Q4:48 *Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed"* (repeated for good measure in 4:116).

However in Q4:153 we are told that Allah did forgive those who worshipped the

calf during the time of Moses. 4:153 *"... Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority"*

Narrating the story of Pharaoh as he pursued the Israelites across the parted sea gets slightly different treatments in the two accounts provided by Allah in the Qur'an. In one account, in keeping with the bible, Pharaoh is killed by drowning:

Q17:102-103 *Moses said, "Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition. So he desired to destroy them out of the earth, but We drowned him and those with him all together"*

However in another account Allah tells us that he saves Pharaoh as a sign to others:

Q10:90-92 *And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny, until when drowning overtook him, he said: I believe that there is no Allah but He in Whom the children of Israel believe and I am of those who submit. ...This day shall We save thee in the body, that thou mayest be a sign to those who come after thee!*

As Pharaoh was drowning he submits to Allah who saves him as a sign to others. Muhammad changes the tale in this retelling probably as a threat to his followers that unless they submit to Allah they will not be saved in times of calamity.

How many days did Allah need to destroy the people of Aad? Allah tells us in chapter 54 that he destroys them, essentially for not accepting Islam, with a violent wind in one day. However in chapter 41 we are informed it was days of disaster and in chapter 69 Allah is more specific in mentioning seven nights and eight days of exceedingly violent wind.

Q54:18-19 *The 'Ad (people) also rejected the Truth: then how terrible was My Penalty and My Warning? For We sent against them a furious wind, on a day of violent Disaster*

Q41:15-16 *Now the 'Ad behaved arrogantly... What! did they not see that Allah, Who created them, was superior to them in strength? But*

they continued to reject Our Signs! So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of the Hereafter will be more humiliating still: and they will find no help.

Q69:6-7 And the 'Ad, they were destroyed by a furious wind, exceedingly violent; He made it rage against them seven nights and eight days in succession.

During the battle of Badr Muhammad needed help to defeat the Quraish army. The merciful Allah reveals in the Qur'an that he provided assistance to his messenger in the form of fighting angels. However the number of these angels varies depending on the verse Allah reveals. In 3:124 Allah states the number was 3,000. However in 8:9 Allah needlessly repeats the story, this time only being able to muster 1,000 fighting angels.

Q3:124 Remember thou saidst to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels specially sent down?"

Q8:9 Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."

Allah provides vital information to mankind concerning who takes our soul at the time of death. Verse 32:11 states that it is the 'Angel of Death'. In essence, a specific angel tasked with that job to return the soul to Allah.

Q32:11 Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."

Later on we are informed that angels (plural) in general take the souls. However, on this occasion the poor souls, the disbelievers, are beaten on their faces and backs.

Q47:27 But how will it be when the angels take their souls at death, and smite their faces and their backs?

Allah however seems confused about his job specification when he claims in chapter 39 that he himself is the reaper of souls.

Q39:42 Allah takes the souls at the time of their death, and those that

die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.

Allah often refers to the one garden that comprises paradise. For example, Q57:21 *Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His messengers.* However in many other places we are told about the many gardens that await the believers, such as Q22:23 *Allah will admit those who believe, to Gardens beneath which rivers flow.*

Many more contradictions exist in the Qur'an. But let us end with trying to ascertain who the first Muslim was. Was it Muhammad? He does say so in Qur'an 39:12 *And I am commanded to be the first of those who bow to Allah in Islam.* Alternatively though we have Qur'an 7:143 telling us, *When Moses came, and his Lord addressed him, he said: "O my Lord! show (Thyself) to me." Allah said: "Look upon the mount then shalt thou see Me." When his Lord manifested His glory on the Mount, Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! To Thee I turn in repentance, and I am the first to believe."* So here we have Moses being the first to believe in Allah. But was he? Maybe not, because in verse 2:132 we have Abraham and his grandson Jacob having faith in Allah. *And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."* Since Abraham and Jacob preceded Moses then they both would have worshipped Allah before Moses and Muhammad. Therefore all these verses contradict one another.

From the time of its inception, the Qur'an has been mired in reports of errors and inconsistencies. It was not fully compiled into one document until twenty years after Muhammad's death. Then it was subsequently revised years later with the earlier versions being recalled and burnt.

One of Muhammad's early scribes, Abdullah bin Sa'd, was weary of the many contradictions and errors as Muhammad revealed his messages from Allah. After years of corrections and improvements he realised the folly of the work and the apparent nature of Muhammad and consequently returned to Mecca where he re-adopted his previous religion. Not surprisingly though, he was on the list of those to be executed when Muhammad conquered Mecca.

A Religious Mashup

Muhammad was born into a family belonging to the Quraysh tribe in the city of Mecca. The Quraysh tribe administered the running of the Kaaba, a holy site containing around 360 idols associated with the many communities in and around Mecca. Also worshipped in the Kaaba was a black stone considered to be sacred and to have descended from heaven. Annually, after the fasting month, pilgrims from all the various tribes gathered at this holy site to worship their respective deities, each respecting the others' choice of worship. This pilgrimage brought great prosperity to the city.

Muhammad grew up worshipping the idols of the Kaaba but later in life was influenced by the monotheistic ideologies of Judaism and Christianity. From his travels working with trade caravans, Muhammad acquired a sound understanding of monotheism which was later reinforced by his first wife's cousin - a Christian convert from Judaism.

Muhammad's father's name was Abdullah, an Arabic name meaning 'slave of Allah'. This clearly shows that the word Allah was previously the Pagan word for God. The three daughters of Allah were Al-Lat, Al Uzza and Manat who are mentioned in the Qur'an. The chief God of the Kaaba however was Hubal - the Moon God. The Quraish reverently worshipped Hubal whose symbol was the crescent moon and offered to it both animal and human sacrifices. The crescent moon still remains the main symbol of Islam, most likely maintained by Muhammad as a form of continuity and appeasement to wean the Pagan tribes from their main God. Its origin undoubtedly stems from pagan Arabs' worship of Hubal, though denied by Muslim apologists.

Muhammad's grandfather Abd al-Muttalib almost slaughtered Muhammad's father, Abdullah, at the Kaaba, to satisfy their God, Hubal. From Ibn Hisham: *An arrow showed that it was 'Abdullah to be sacrificed. 'Abdul-Muttalib then took the boy to Al-Ka'bah with a razor to slaughter the boy. Quraish, his uncles from Makhzum tribe and his brother Abu Talib, however, tried to dissuade him. They suggested that he summon a she-diviner. She ordered that the divination arrows should be drawn with respect to 'Abdullah as well as ten camels. ... the number of the camels (finally) amounted to one hundred. ... They were all slaughtered to the satisfaction of Hubal.* Ibn Hisham 1:151-155

Muhammad utilised the Pagan generic name for God, Allah, and sought to denounce all the idols of the Kaaba. Upon his invasion of Mecca in 630CE,

Muhammad destroyed all the idols housed in the Kaaba but retained the black stone which he claimed was originally white when falling to the earth but transformed to black after absorbing the sins of the people of the earth.

SB 3:43:658 *The Prophet entered Mecca and (at that time) there were three hundred-and-sixty idols around the Kaaba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."*

The worship of stones was commonplace in seventh century Arabia. If a particular stone looked sufficiently appealing it would replace the previously worshipped stone. From Sahih Bukhari we have an account from Abu Raja Al-Utaridi who described the process of circumambulating (tawaf) around stones that were worshipped.

SB 59:661 *"We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth and then bring a sheep and milk that sheep over it, and perform the Tawaf around it..."*

The black stone currently in the Kaaba would have been the last stone worshipped there by the Arab pagans at the time of conquest by Muhammad, and continues to this day to be circumambulated seven times during pilgrimage by Muslims as was performed by the pagans. It is also bowed down to five times daily by believers across the world.

Initially Muhammad commanded that prayers be offered in the direction of Jerusalem. He was vociferous against the pagan beliefs and hoped for his following to come from the monotheistic Jews and Christians. However after many years of rejection from those communities he reverted back to appeasing the pagan Arabs, the source of most of his followers, and altered the direction to prayers to the Kaaba. If this structure truly was a house of God, then why first instruct that prayer be performed facing elsewhere?

The Kaaba was the heart of religiosity in Arabia. Controlling the site meant dominion of your brand of religion. Hence the Kaaba was retained for Islam justifying it with the mythical claim that Abraham and Ishmael originally constructed it. This claim though is not supported by any historical or archaeological evidence. Nor is there any indication that such a structure even existed a few hundred years before Muhammad's lifetime. Muhammad himself provides contradicting information.

The Qur'an states that it was built by Abraham:

Q2:125 *Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il....*

However in Sahih Bukhari Muhammed is recorded as saying the Kaaba was built 40 years prior to the Temple at Jerusalem:

SB 4:55:636 *Narrated Abu Dhaar: I said, "O Allah's Apostle! Which mosque was built first?" He replied, "Al-Masjid-ul-Haram." {Kaaba} I asked, "Which was built next?" He replied, "Al-Masjid-ul-Aqs-a {Temple at Jerusalem}." I asked, "What was the period in between them?" He replied, "Forty years."*

Solomon is recorded to have built the Temple of Jerusalem around 955BCE. However Abraham according to biblical study lived approximately 2000BCE. Hence if Muhammad is correct that the Kaaba was built forty years prior to the temple of Jerusalem, Abraham could not have built it.

Fasting was commonplace among the pagan tribes of Arabia. The fasting periods were sacred and fighting during such days was shunned by all tribes. When Muhammad's companions raided a caravan heading for Mecca during the fasting month, he was denounced for such an infringement of societal norms. However Muhammad justified his attack in Qur'an 2:217. Muhammad preserved for Muslims the pagan practice of fasting as narrated by Aisha in Sahih Bukhari 5:58:172 - *Ashura was a day on which the tribe of Quraish used to fast in the pre-Islamic period of ignorance. The Prophet also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. When the fasting of Ramadan was enjoined, it became optional for the people to fast or not to fast on the day of Ashura.*

The fasting for Ashura originated from a Quraish pagan practice. Initially Muslims did not fast for Ramadan as is apparent from Aisha's statement. This was introduced later which rendered the Ashura fast optional. The Ramadan fast as will be seen later was adopted from a Sabian tradition.

Safa and Marwa are two hills in Mecca. The pagans of pre-Islamic times performed a ritual called Tawaf which involved walking very quickly back and forth between the two mounts. To this day, when Muslims perform pilgrimage in Mecca, this ritual is still observed, running back and forth seven times. Muhammad allowed this practice to continue justifying it in Qur'an 2:158. *Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both.*

Sahih Bukhari provides evidence that this practice was performed by the pagans and adopted by Muhammad. SB 2:26:710 *Narrated 'Asim: I asked Anas bin Malik: "Did you use to dislike to perform Tawaf between Safa and Marwa?" He said, "Yes, as it was of the ceremonies of the days of the Pre-Islamic period of ignorance, till Allah revealed: 'Verily! As-Safa and Al-Marwa are among the symbols of Allah. It is therefore no sin for him who performs the pilgrimage to the Ka'ba, or performs 'Umra, to perform Tawaf between them.' "*

Muslims justify this ritual by claiming Hagar, a wife of Abraham, ran between these two hills in search of water and was fortunate to find the Zam Zam well and for that reason Muslims need to perform the ritual during Haj. This myth however was more likely concocted to further justify a ritual which brought significance to a well owned by the Quraysh thereby perpetuating its commercial value.

Muhammad had close contacts with Jews and Christians for many years. In an effort to attract the Jews and Christians to his religion, he devised revelations to portray himself as the final and most complete prophet in line from Abraham.

He included all the major Prophets descending from Abraham and narrated their stories in the Qur'an, though many times deviating from the tales found in the source scriptures, portraying them in a less fallible light. By elevating the previous prophets, Muhammad indirectly elevated himself, whom Allah describes as the best and final seal of them all. The Adam and Eve story of creation in six days, the virgin birth of Jesus but with no resurrection or divinity, the global flood, Mosaic laws regarding circumcision, images and pork, and the concept of heaven and hell were all adapted from Abrahamic traditions. Even the Jewish method of animal slaughter required to make the animal kosher was used by Muhammad to ensure a Muslim's meat was halal.

Korban or religious animal sacrifice is recommended for Jews in the Torah for the atonement of sins; the Pagan Arabs also sacrificed animals to their respective deities. The ceremony of Eid ul-Adha which is the most important festival in Islam, focuses on Abraham's willingness to sacrifice his son on God's command, as a test of his faith. On Eid ul-Adha, Muslims sacrifice an animal - sheep, goat, camel - as a symbol of Abraham's sacrifice.

A fantasy story, told about Muhammad's night journey, a tale of his ascent through the seven levels of heaven and meeting with Allah to reduce the number of daily prayers from fifty to five mentioned in the Qur'an and Hadiths coincidentally can also be found in Zoroastrian literature. From The Book of Arda Viraf in the ancient Pahlavi script, the Zoroastrian story describes the journey of

Arda Viraf who because of his piety was chosen to journey into heaven. Whilst in a trance his spirit travels to the other world under the guidance of an angel named Srosh across the Chinvat Bridge. He passes from one region (star, moon, sun, etc) to another until he meets Ahura Mazda, God of the whole universe, who shows him the souls of the blessed living a perfect life. He is then taken to Hell where he sees the suffering of the wicked. On completion of his visionary journey, Arda Viraf is told by Ahura Mazda that the Zoroastrian faith is the only suitable and true way of life and that it should be spread and preserved among the people of the earth.

This story uncannily reflects, to a tee, the story of Muhammad's journey which was recorded approximately 300 years later. Muhammad in his sleep has his heart washed, presumably to make him pure and pious. He ascends a ladder as opposed to cross a bridge, the angel Gabriel guides him as opposed to the angel Srosh. He travels through the seven levels of heaven as Arda Viraf passed through various regions. He meets Allah not Ahura Mazda and receives instructions to teach mankind to pray to Allah five times daily to obtain heavenly rewards. Muhammad is also shown Hell and the suffering of those engulfed in its fires. Details of Muhammad's journey can be found in the chapter 'Sirat Rasul Allah - Night Journey'.

Another religious group popular at that time in the Arabian Peninsula was the Sabians. Muhammad mentions the Sabians, who were essentially monotheistic, in the Qur'an, associating them with the People of the Book which included Jews and Christians. They did however meditate on angels dwelling on various stars though believed in the one God who sent prophets, emphasising importance on Noah. Allah says in the Qur'an:

Q2:62 Those who believe, and those who follow the Jewish, the Christians and the Sabians, - any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

Here Muhammad seems to approve of the Sabians, along with Jews and Christians and reveals that they will be rewarded by God in the hereafter. However the accepted meaning of this verse based on commentaries by Islamic scholars is that the verse refers to those Jews, Christians, and Sabians who faithfully followed their religion as revealed to them before it was corrupted or abrogated. Thus, included in the promise of salvation given by this verse are those Jews who followed the Torah and died prior to the coming of Jesus and those Christians who followed the Injeel or Sabians who followed the Zaboor

and died prior to the coming of Prophet Muhammad.

However it is apparent that early in his preaching, Muhammad respected the Sabians and possibly even adopted some of their religious practices and symbolisms.

The Sabians pray five times a day, coincidentally Muhammad initiated prays the same number of times a day for his followers. The Sabians pray towards the equator using the sun as a Qiblah (direction of prayer). Muhammad also adopted the idea of facing a particular direction for prayer - first Jerusalem and then Mecca. The Sabians meditated on angels in the stars - Muhammad gave the stars prominence using it as a symbol for Islam along with the crescent moon. The Sabians fasted thirty days during Ramadan and feasted on Eid. This is confirmed in the Qur'an which indicates that Islam adopted fasting from the peoples of pre-Islamic time.

Q2:183 *O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).*

Finally one of the most significant phrases in Islam is 'La ilaha ila Allah' - 'There is no God but Allah'. However we discover that this very phrase was used by the Sabians to establish the importance of their God. According to the early writer 'Abd al-Rahman 'ibn 'Zayd (d.798 AD), people of the time thought Muhammad was a Sabian. He wrote: *"The polytheists used to say of the prophet and his companions 'these are the Sabians' comparing them to them, because the Sabians who live in Jaziartal-Mawsil {Iraq} would say 'La ilaha ila Allah'."*

In essence Islam evolved as a mashup of many varied cultures and religious traditions from the place and time where prophets were foretold and mystics were concocted and men were gullible. Though all of the histories and cultures for these ancient tribes have since been destroyed by their conquerors, the Islamic scriptures themselves reveal their existence and the influence they had on the making of Islam.

Muhammad's experiment to bring legitimacy to his ideology using then respected scriptures of the Jews, Sabians and Christians in addition to retaining many pagan traditions to maintain Arab identity, though ridiculed at first by adherents of the individual traditions, finally became palatable as Muhammad's military might brought the masses into submission, Islam.

Animal Rites

Animal slaughter in Islam is ritualistic. Meats that are sanctioned must be killed according to religious rites and referred to as, Halal (permitted). In addition to the regular consumption requirements, special occasions such as Eid ul-Fitr and Eid al-Adha necessitate the mass slaughter of animals as a sacrifice to Allah.

Muhammad's example of animal sacrifice is detailed in the Hadiths. From Sahih Muslim we read:

SM 7:2803 - *Allah's messenger then went to the place of sacrifice, and sacrificed sixty-three camels with his own hand.*

SM 7:3024 - *In the year of Hudaibiya Allah's Messenger sacrificed a camel for seven persons and a cow for seven persons.*

SM 7:3030 - *Allah's Messenger sacrificed a cow on behalf of Aisha on the Day of Nahr*

It is imperative that all sacrifices be dedicated to Allah alone. Sacrifice to any other God or no god at all would attract the wrath of Allah who would lay curses on any such culprit.

SM 22:4876 - *Allah's Messenger said: Allah cursed him who sacrificed for anyone besides Allah.*

Sacrificing of animals for the Eid festival is supposed to commemorate the incident where Abraham was willing to sacrifice his son Ismail, to Allah. In the Qur'an this was supposedly a dream that Abraham had. In the Bible however, the incident actually took place but with his other son, Isaac. However the slight mix up in God's storytelling is irrelevant to this chapter!

Major sacrifice events require live animals in quantities not available in most Islamic countries, especially those in the Middle East. The solution is the mass importation of live animals from countries including Australia and New Zealand. The horrendous conditions endured by animals packed onto ships 100,000 at a time, lead to countless diseases, starvation, trauma and heat stroke during their month long journey, resulting in a high percentage of deaths. With shipments of over four million sheep and 770,000 cattle per annum from Australia alone, the needless suffering of innocent animals to this degree, simply to appease Islamic ritual slaughtering, is truly unacceptable in a modern civilised society.

After their arduous journey by sea, long treks across the smouldering deserts to the various venues of slaughter must also still be endured.

The final humiliation for any animal undergoing the Halal process is the slitting of the throat while still alive preferably hanging upside down, held aloft by a hind leg. A cut to the major blood vessels in the neck, namely carotid and jugular veins together with the trachea and gullet, which places the blood under pressure, allows easy drainage. This practice, which is ordained by God to ensure man does not eat blood, is carried out so that it can be drained out of the animal while still alive with a beating heart. With a functioning brain and a spinal chord still intact, the animal suffers a dire drawn out death, contrary to claims by Islamic apologists of its humaneness.

During the special Eid festivals most slaughters are conducted, not by experienced butchers but by individuals who buy live animals for slaughter at home with the family. They have little familiarity with the process, incorrect tools and make cuts that are invariably off the mark resulting in even more prolonged suffering to death.

The UK Farm Animal Welfare Council (FAWC) says that the method by which Kosher and Halal meat is produced causes severe suffering to animals and it should be banned immediately. According to FAWC it can take up to two minutes for cattle to bleed to death, thus amounting to animal abuse. Compassion in World Farming also supported the recommendation saying *"We believe that the law must be changed to require all animals to be stunned before slaughter."*

Muhammad however was simply following the Jewish ritual slaughter. He insists that the animal must be standing when sacrificed. SM 7:3032 - According to the Sunnah of the Prophet a camel must be made to stand up festered and then sacrificed. It must not be sacrificed kneeling down.

For the festivals it is imperative that the slaughtering is conducted after the prayers are complete:

SM 22:4823 - *Abu Burda sacrificed his animal before (Eid) prayer. Allah's Messenger said: "That is a goat slaughtered for the sake of flesh and not as a sacrifice on the day of Adha." Abu Burda said: "I have a lamb of six months." Thereupon he (Muhammad) said: "Offer it as a sacrifice. He who slaughtered after prayer, his ritual of sacrifice became complete and he in fact observed the religious practice of the Muslims."*

This hadith has Muhammad confirming the religious need of the slaughter. The slaughtering of the animal according to all rules with the exception of the prayer is useless because it is considered solely for the sake of the owner, not for Allah. However if it is performed after the Eid prayer the sacrifice then becomes

complete in Allah's eyes.

When sacrificing his animals, Muhammad glorified Allah in a similar vein to his chant as he marched towards the nonbelievers in battle – “Allah! hu-Akbar!” (Allah is great). He also requested Allah to accept his offering: SM 22:4841 - *Allah's Messenger sacrificed two horned rams with his own hand and placed his foot on their sides, and recited the name of Allah and Glorified Him (saying Allah-hu-Akbar).*

SM 22:4845 - *Allah's Messenger commanded that a ram be brought to him. He then took the knife sacrificed it, saying: "In the name of Allah, O Allah, accept this sacrifice on behalf of Muhammad and the family of Muhammad and the community"*

Sacrificing animals is also a great remedy for head lice according to Muhammad. Apparently someone who suffered from a serious case of head lice was fortunate enough to meet the prophet, who made the following recommendation: SB 71:604 - *Lice were falling down my head, Muhammad said, "Shave your head and fast for three days or slaughter a sheep as a sacrifice:"*

In addition to the cruelty suffered as a result of sacrificing in accordance with Halal for Allah, Islam also has a certain disdain for particular animals especially the pig and the dog. Muhammad ordered that dogs should be killed: SM 10:3811 *The Messenger ordered the killing of dogs and we would send men in Medina and its corners and we did not spare any dog that we did not kill*

The keeping of dogs by Muslims is strictly forbidden by Muhammad and would result in losing of daily blessings to the amount of one or two qirats per day from your heavenly rewards. A qirat, according to Muhammad (SM 2062), is equivalent to two large mountains of blessings. In Sahih Bukhari the number is specified as one qirat daily however Sahih Muslims records it at two. SB 3:515 *Allah's Apostle said, "Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily..."* SM 10:3815: *Allah's Messenger said: He who keeps a dog other than that meant for watching the herd or for hunting loses every day out of his deeds equal to two Qirat.*

Angels also are not too keen on dogs and would not enter any place where they are present, SM 5246 *Gabriel said: It was the dog in your house which prevented me from entering, for angels do not enter a house in which there is a dog or a picture.*

The traveller with a dog is also denied the presence of angels. In the absence of

any exceptions to this rule in Allah's scriptures, we must assume this also applies to the blind using dogs as their guide. SM 5276: *Allah's Messenger said: Angels do not accompany the travelers who have with them a dog and a bell.*

A black dog is especially to be avoided unless you desire close ties with the devil: SM 4:1032 - *The Messenger of Allah said: "The black dog is a devil."*

Muhammad says in Kitaab Sharh us-Sunnah 63 *With every raindrop there is an angel who descends with it.* The slight conundrum here is that raindrops fall on dogs, even the black ones. If Angels do not enter where dogs are present and Satan resides in the black dog, why would raindrops, each of which contains an angel, fall onto a dog? Just a thought.

Muslims are not to buy and sell dogs. According to Muhammad the money made from the sale of a dog is equivalent to the evil of remuneration from prostitution, or fortune telling. SB 3:482 *Narrated Abu Mas'ud Al-Ansari: "Allah's Apostle regarded illegal the price of a dog, the earnings of a prostitute, and the charges taken by a soothsayer."* This is essentially repeated in SM 3803 *Abu Masud reported that Allah's messenger forbade the charging of price of the dog and earning of a prostitute and sweets offered to a kahin.*

Muhammad explicitly forbade many practices and professions. However as the following hadith makes clear, slavery was not one of the forbidden traditions, though selling dogs, tattooing and picture making were. SB 3:299 *'Aun bin Abu Juhaifa said: "My father bought a slave who practiced the profession of cupping. My father broke the slave's instruments of cupping. I asked my father why he had done so. He replied, "The Prophet forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed and receiving or giving interest, and cursed the picture-makers."*

Dogs and certain snakes are bad for your eyesight and it's not recommended they be in the vicinity of pregnant women: SM26:5545 - *Allah's Messenger commanded the killing of dogs and the killing of the striped and the short-tailed snakes, for both of them affect the eyesight adversely and cause miscarriage.*

One has to ask the question, why would Allah create dogs if his prophet orders that they be killed; if they are detrimental to our vision and unborn babies; and worse, why the black variety, if he knew they would be a receptacle for the devil?

Muhammad obviously had a serious dog phobia (cynophobia) to such an extent he could not tolerate their existence and as a result concocted ridiculous stories about angels despising them and Satan residing in them.

Today Muslim apologists insist that such rulings are no longer valid and that such teachings have been abrogated and were only intended for rabid dogs that caused a menace at the time of the prophet. However no text makes any such statement. Rather they are clear that all dogs are to be killed. The following hadith, which makes an exception at the behest of a dog owner who used them to secure his large field, is unequivocal regarding this:

SM 24:5248 - *Then on that very morning the prophet commanded the killing of dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields.*

Only those dogs that were used for the protection of large fields can be kept, according to Muhammad. All others are to be killed.

Prayers said to Allah would be nullified if said in the presence of a dog, ass, Jew or a woman, all of whom are less than a stone's throw away. SAD 704 *The Apostle of Allah said: "When one of you prays without a sutrah (screen), a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw."*

Salamanders were also disliked by Muhammad as Um Sharik narrates in SB 54:526, *the Prophet ordered her to kill Salamanders*. Lizards, in Muhammad's Arabia, feared no better either. Actually one was rewarded by Allah for killing the defenceless creature. If a death blow could be accomplished with just one strike the recompense would be one hundred virtues. Additional strikes would loose you points though, SM 26:5564 *Allah's Messenger said: He who killed a gecko (lizard) with the first stroke, for him is ordained one hundred virtues, and with the second stroke one less than that and with the third one less than that.*

There is no reasoning behind this decree by Muhammad, but one would suppose Allah created geckos as a menace to society and placed in them rewards for mankind if they could successfully club them to death with a minimum of blows.

According to the Qur'an, animals are made for man; for his consumption, clothing and 'numerous' benefits. Allah has given them no rights for their own life and community, but simply to be used by humans in whatever way we deem fit. Maybe Allah was not aware of synthetic fibres or did not have sufficient space in his Qur'an, between all the rants of disbelievers burning in hell, to elucidate on how they could be manufactured. Maybe he was not aware of the harmful effects of a meat centred diet without the essential five-a-day fruit and veg!

Q16:5 *And cattle He has created for you (men): from them ye derive warmth,*

and numerous benefits, and of their meat ye eat.

Animals were also designed by Allah to bear the heavy loads and carry men to far off regions not possible otherwise, without great distress. The wise Allah was not aware that man would one day develop means of transport that would far supersede his exploitative methods and would be much less troublesome than riding a camel.

Q16:7 And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves.

A very popular myth that has surfaced over the centuries is one of Muhammad's affection for cats. An intriguing tale is now narrated, which is passed from generation to generation in which a caring Muhammad, having heard the call to prayer went to put on his robe. However he found his cat (supposedly named Muezza) sleeping on one of the sleeves. Instead of disturbing the cat, Muhammad cut off a portion of the sleeve to ensure its sleep was not interrupted.

This story, though, is a fabrication which has absolutely no foundation in any hadith or history of the prophet, but one which now repeated incessantly has become fact for most Muslims. The origins of this tale most likely emanated from the life of Abu Hurairah, a name which literally translates to 'father of the kitten'. Because of his great love for cats, Abd al-Shams as he was originally named became known as Abu Hurairah. A convert during the time of Muhammad, Abu Hurairah has the distinguished honour as being one of the most quoted persons in Hadith narrations.

For a man whose love for cats is so well documented and whose knowledge of Muhammad's sayings and deeds are so well respected by all authentic Hadith writers, it would have been highly amiss of him not to record for posterity this feline love that Muhammad supposedly possessed. Not only is this story nowhere to be found in the annals of Islamic history but the fact that Muhammad even owned a cat is sadly omitted.

It is quite evident that Islam shows little respect or compassion for animals, regardless of the spurious claims made from some quarters. Ancient barbaric customs of animal sacrifice or phobias and superstitions concerning certain species have permeated many modern societies, demanding unjustified respect and protection based on religious grounds to the detriment of countless innocent creatures.

Jihad in the Way of Allah

Jihad means literally to struggle or strive. Of course this can be interpreted in many ways and the way Islamic apologists especially in the West construe its meaning, gives the impression that jihad is the internal struggle of man to overcome sin and lead a life in the way of Allah. But when the common man hears the word jihadist, images of terrorists in various shapes and forms come to mind. So what really is the reality of Jihad?

Looking at the scriptures and the life of Muhammad himself, a lucid picture depicting the truth of Islamic jihad is revealed? What proportion is related to internal self struggle for personal improvement as opposed to a struggle to spread Islam and subdue the non-Muslims? What emphasis and rewards are placed on jihad as a means of conquering the earth for Allah as opposed to the jihad as an internal mental struggle? Just a cursory glance of the scriptures is very informative.

Sahih Bukhari 53:353 records Muhammad as saying, *"Allah guarantees him who strives in His cause and whose motivation for going out is nothing but Jihad in His cause and belief in His word, that He will admit him into Paradise if martyred or bring him back to his dwelling place with what he gains of reward and booty."*

This verse calls for one who strives in Allah's cause and who believes Allah's words to perform Jihad. And what is this Jihad? It is the striving and motivation to go out and kill or be killed with rewards of booty or paradise.

The Qur'an is also very clear in this matter Q4:74 - *Let those fight in the way of Allah who sell the life of this world for the other. Whoso fights in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.*

Here Allah is promising vast rewards for those who fight and are slain in his way. But what if you were not prepared to fight in the way of Allah? Muhammad says in SM 20:4696 *"One who died but did not fight in the way of Allah nor did he express any desire or determination for Jihad died the death of a hypocrite."* Jihad here clearly means fighting in the way of Allah, and those Muslims who do not desire conquering the unbelievers, are liable to an afterlife on par with the hypocrites in Hell.

The Qur'an also guarantees forgiveness for every sin if one is slain in the way of Allah. Q3:157 *And if ye are slain, or die, in the way of Allah,*

forgiveness and mercy from Allah are far better than all they could amass.

Muhammad says that paradise would be a wonderful habitat for those fortunate enough to enter, *"The smallest reward for the people of Paradise is an abode where there are 80,000 servants and 72 wives, over which stands a dome decorated with pearls, aquamarine..."* Sunan Al-Tirmidhi, 4:21:2687

So who gets the highest abode of heaven? Muhammad tells us, *"Whoever cheerfully accepts Allah, Islam and Muhammad is entitled to enter Paradise. But there is another act which elevates the position of a man in Paradise to a grade one hundred times higher, Jihad in the way of Allah! Jihad in the way of Allah!"* SM 20:4645.

The very next saying confirms what this jihad in the name of Allah is, *"In case you are killed in the way of Allah and you always fought facing the enemy, never turning your back upon him your sins will be blotted out."* SM 20:4646.

In Qur'an 9:20 Allah informs his subjects, *Those who have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant. This striving, which is the greatest worth in Allah's sight,* is again related to fighting; leaving home to fight, using wealth and sacrificing life to further Muhammad's ambitions.

On the basis of scripture, the concept of leaving home for Jihad must be to do battle with the non-Muslim and could not in any way be related to conquering man's internal struggles. Muhammad confirms in Sahih Muslim that leaving home to perform Jihad will result in a reward greater than this world and all its contents. SM 20:4639 *The Messenger of Allah said: Leaving for Jihad in the way of Allah will merit a reward better than the world and all that is in it.*

And when the believer is commanded in Qur'an 9:29 to *Fight those who believe not in Allah nor acknowledge the religion of Truth (Islam)*, or in 9:5 to wait after the sacred month then *slay the idolaters wherever ye find them, and take them captive, and besiege them*, we can understand why Islam through the centuries has had no issues invading other nations in its goal of achieving Allah's rightful dues – ownership of the earth.

Of course with verses like these, the apologetics are out in force, brimming with defences to allay the fears of the naïve kuffar. Ranging from, *"that was only intended for that time"*, or *"these verses only apply to when you are being attacked"*, to *"you cannot cherry pick verses out of context without knowing the history"*, etc. Such excuses hold no water though. Waiting until after the holy

month can have nothing to do with being attacked. Actual Muslim history shows the majority of Muhammad's battles were offensive, usually attacking the unbelievers by surprise, for not accepting his invitation to Islam. These verses do not say fight those who attack you; they say fight the unbelievers until they become believers. Essentially no ambiguity involved and hence no need for apologetic explanations. The histories of Islamic conquests of other nations through to the sixteenth century when they were held at the Gates of Vienna illustrate very clearly the intentions of Muhammad in his Qur'an.

And for those Muslims who did not desire to go into battle, Allah has this to say: Q9:39 *If ye go not forth He will afflict you with a painful doom.* In this verse Allah will punish the believer with a grievous penalty for not going forth into battle. But if you do go forth, no matter how badly equipped, that would be the best thing for you, Q9:41 *Go ye forth, whether equipped lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you.* Again, this striving (jihad) which is the best for you is fighting in the way of Allah, to further Muhammad's cause.

So how are the followers of Islam influenced by such teachings? From Sahih Bukhari we read:

SB 53:386 *Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or pay Jizya (tax); and our Prophet has informed us that our Lord says: "Whoever amongst us is killed shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master."*

So the Muslims are telling the non-Muslims their prophet has ordered them to fight until Islam is adopted by all mankind. This would appear to be the fundamentals of Jihad and basis for spreading Islam.

Since the unbelievers are headed for hell anyway, Muhammad sees no problem with fighting them in the cause of Allah, Q9:73 *Strive hard against the unbelievers and the hypocrites, and be firm against them. Their abode is Hell an evil refuge indeed.* A few verses later he states Q9:123 *O ye who believe! Fight the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty unto Him.* These verses confirms that a Muslim's duty is to fight the unbelievers with the backing of Allah and the gaining of their Lord's blessings.

The believers' lives and wealth has been purchased by Allah hence it is their duty to use it to strive and fight in the way of Allah:

Q9:88 *Those who believe strive and fight with their wealth and their persons: for*

them are all good things, they will prosper.

Q9:111 Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. Rejoice then in your bargain that ye have made, for that is the supreme triumph.

As you would notice, a number of the Qur'anic verses above are taken from the ninth chapter of the Qur'an. This is chronologically one of the last chapters Muhammad revealed, subsequent to taking control of Mecca. Muhammad was now the supreme warlord of Arabia. He had immense power and hence no appeasing of the disbelievers was necessary to further expand his empire. Therefore his final revelations were all about conquest of the world in the name of Allah and Islam.

Muhammad was determined to convert humanity to his new found religion and have them accept him as the last and complete prophet. Allah supposedly told him that he must fight with the unbelievers until they either submitted to Islam or paid the jizya tax. That was the only way their lives and property could remain safe as Muhammad says below:

SB 1:24 "I have been ordered by Allah to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me..."

Essentially fighting must be conducted until everyone testifies to Islam. This fighting is the best duty a Muslim can perform and is rewarded with the greatest honour in Paradise.

The hadiths are very clear in their interpretation of what Jihad meant to Muhammad, his companions and those who to this day still see their original purport.

SB 52:44 A man asked, "What deed equals Jihad in reward." Muhammad replied, "I do not find such a deed. Can you, while the Muslim fighter is in the battlefield, enter your mosque to perform prayers without cease and fast and never break your fast?" Here, Muhammad says that the Muslim fighter is the one performing Jihad. There is no other deed that equals it, for to do that, one would have to pray in the mosque and fast for the duration that the fighter is away in battle. This equating of fighting with praying is further elaborated in a hadith by Ibn-e-Majah in which Muhammad states, *"Acting as Allah's soldier for one night in a battlefield is superior to saying prayers at home for 2,000*

years." (from Ibn-e-Majah, vol.2, p.162). Two thousand years of prayers cannot even take a Muslim to the heights of religious merit that just one night of fighting for Muhammad could achieve. Which believer, with their heart and soul indoctrinated in Islam would not choose the more superior and easier option as enunciated by their prophet?

Muhammad again elaborates, SB 52:46 *The example of a Mujahid (Muslim fighter) in Allah's Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.*

Allah sees the fighter as the one who really strives in His cause. Such a fighter will be admitted into paradise or will obtain war booty. The fighter is equivalent to one who can achieve the impossible task of praying and fasting continuously.

Muhammad said, *"The martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again in Allah's Cause. A single endeavor of fighting in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it."* SB 52:53.

The martyr who dies in the way of Allah will understand how superior it is to die for Allah's cause and hence will want to come back again and again to fight the disbelievers. For according to Muhammad the endeavour of fighting is better than the entire world and all its contents.

On the day of the Conquest of Mecca Muhammad said, *"There is no emigration after the Conquest, but Jihad and intentions. When you are called for fighting, go forth immediately."* SB 52:79. This is a very important text in relation to the spread of Islam, conquest of the world and meaning of jihad. Initially when Muhammad was not accepted in Mecca he had to migrate to Medina to ensure his movement could flourish. Now that Islam was in the ascendancy he declared that Muslims no longer had to migrate to other lands, all they had to do was Jihad, conquest, going forth immediately, fighting when called to do so.

While twisting the mane of a horse with his fingers Muhammad said: *"A great reward for rearing them for Jihad and spoils of war, has been tied to the forelocks of horses until the Day of Judgment."* SM 20:4614. Jihad here is concerned with rearing horses for battle. Certainly in no way related to internal struggles to be a better Muslim. Muhammad said that until the day of judgement there will be great benefit in rearing horses for Jihad. He obviously was not aware of tanks, planes and ships being available prior to his envisaged last day.

SM 20:4676 *Abu Ishaq narrated when Muhammad revealed the verse: "Those who remain at home from among the believers and those who go out for Jihad in the way of Allah are not equal" The son of Umm Maktum complained of his blindness. Onto the Holy Prophet at this, descended the revelation: "Those of the believers who sit (at home) without any trouble (illness, incapacity, disability)..."*

Here again Jihad means going out to battle. It is not equal to staying home for it attracts more favours from Allah. Also the short sightedness of Allah is revealed here. Initially he forgot to take into account the lame. But when questioned about those with disabilities, Muhammad got an update from Allah excluding those who were physically unable to do battle.

There is insufficient space to comprehensively discuss all the verses calling on Jihad which are directly linked to fighting in the way of Allah. However a few more enlightening texts from the hundreds available are listed below:

SM 20:4626 *Muhammad said, "I do not have abundant means to provide the Mujahids (Muslim fighters) with riding beasts and all the means of Jihad. I love to fight in the way of Allah and be killed, fight and again be killed and to fight again and be killed."*

SM 20:4631 *The Messenger of Allah said: "I would not stay behind when an expedition for Jihad was being mobilised if it were going to be too hard upon the believers."*

SAD 2489 *An infidel and the one who killed him will never be brought together in Hell* {the Muslim who kills an infidel while fighting in Allah's cause will not be going hell but to Paradise.}

SM 41:6981 *Allah's Messenger said: You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew hiding himself behind me; kill him.*

SM 1:33, SB 8:387 *Muhammad said, "I have been ordered to fight against people until they say that "there is no god but Allah", that "I am the messenger of Allah", they pray, and pay religious taxes. If they do that, their lives and property are safe."*

SM 4678 *A man said: Messenger of Allah, where shall I be if I am killed? He replied: In Paradise. The man threw away the dates he had in his hand and fought until he was killed.*

SM 20:4714 *The Prophet said: Who learnt archery and then gave it up is not from*

us or he has been guilty of disobedience to Allah's Apostle.

Jihad was very important to Muhammad and he stressed it even if it meant travelling over the seas. He was under the impression that fire existed below the sea and hence should not be sailed upon except for two very important reasons - jihad or pilgrimage.

SAD 2483 *The Prophet said: No one should sail on the sea except the one who is going to perform pilgrimage, or the one who is fighting in Allah's path, for under the sea there is a fire.*

But how did the original Islamic commentators and scribes of the Qur'an understand jihad and fighting in the way of Allah?

It has always been standard in written Qur'ans for commentary to be added, as explanation of verses. This tradition is known as tafsir. One of the most renowned Islamic scholars who added commentary to the Qur'an was Ibn Kathir. In the book Tafsir of Ibn Kathir, when commenting on verse 2:191 of the Qur'an, he provides the following commentary regarding jihad:

As Jihad involves death and the killing of men, Allah draws our attention to the fact that the disbelief and polytheism of the disbelievers and their avoidance of Allah's path are far worse than killing. Thus Allah says, "And Fitnah (unbelief) is worse than killing." This is to say that shirk (Polytheism) is more serious and worse than killing (volume 2, page 116)

One of the greatest and most respected of scholars in Islamic history, who in a time where there was no necessity for political correctness, explained jihad just as Muhammad and his Allah intended it; the fighting and killing of nonbelievers. Importantly he goes on to clarify that unbelief is worse than killing. In other words, someone who did not accept Islam was committing a greater sin or crime than the Muslim who is advised to kill him. Therefore to reduce this heinous crime of unbelief, genocide of non-Muslims is the Qur'anic recommendation.

In the book Reliance of the Traveller we have a definition of jihad and its root source: *Jihad means to war against non-Muslims, and is etymologically derived from the word 'mujahada', signifying warfare to establish the religion.*

Ibn Kathir's tafsir on verse 48:28 of the Qur'an is: *Allah the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger will triumph over his enemies and the rest of the people of the earth.*

And what example did Muhammad and his companions set for triumphing over their enemies? Jihad in the name of Allah. Once in the ascendancy Islam can use this jihad to triumph over all the peoples of the earth.

Fuel for the Fire

The Qur'an and Hadiths inform us that Hell (Jahannam) is a real place prepared by Allah as an abode of eternal torture for:

- those who do not believe in Him
- those who do not follow His and His messengers' laws
- those who reject His messengers
- those who worship different God(s)

The horrors, pain, anguish, and punishment of this place are all vividly depicted in Islamic scriptures, repeated over and over again, with an obsessive fervour that has surely achieved its goal of indoctrination using fear of the unknown.

There are well over three hundred verses in the Qur'an that speaks directly about the attributes of hell and its inhabitants. Hell has already been created by Allah, so it exists in the present time and will continue to exist forever. According to Muhammad when we die we are guided to either the gates of Heaven or Hell and there we wait until the day of resurrection at which time our bodies will be restored to enable awareness of either sensual pleasures or lasting torment.

How long do we spend in Hell? Today some apologists, with the aim of concealing the gruesome nature of Hell, claim that Hell is not eternal but lasts as a punishment only for a period, commensurate with the sins performed while on earth. They use verses 78:21-26 of the Qur'an to make their claim:

*Surely hell lies in wait, A home for the rebellious. Living therein for **ages**. They shall not taste therein cool nor drink but boiling and intensely cold water. A fitting recompense (for them).*

Here the word 'ages' is used which, according to some, could mean one lifetime, or just a few years. However ages could also mean a time period like the Ice Age, or Bronze Age or Elizabethan Age. Since this is supposedly spoken by Allah, and according to Allah in the Qur'an one of his days is equal to 50,000 human years, 'ages' for Allah could very well be billions of human years. This verse is also interpreted, by scholars, to apply only to Muslims who have committed sins, 'rebellious', who will go to hell as 'recompense' for their sins and then be eligible for release. Whichever way we look at this verse, it is awfully vague; one we would hope the creator of the universe would be more precise about when imparting such a critical piece of information to His creation.

However we do not have to dig too far in Allah's book for clear-cut statements

on just how long those who enters its gates shall have to spend in hell's inferno.

Q4:168-9 *Surely those who disbelieve Allah will not forgive them nor guide them to a path. Except the path of hell, to abide in it **forever**, and this is easy to Allah.*

Q43:74 *The sinners will be in the Punishment of Hell, to dwell therein **for always**.*

Q33:64 *Surely, God has cursed the disbelievers, and has prepared for them a flaming Fire wherein they will abide **forever**.*

Q2:167 *Thus will Allah show them their deeds as (nothing but) regrets. **Nor will there be a way for them out of the Fire.***

Q2:206 *And when it is said to him, guard against the punishment of Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an **evil resting place**.*

Q4:56 *Those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty.*

Q5:37 *They will long to leave the Fire, but **never will they leave** there from; and theirs will be a lasting doom.*

Q9:68 *Allah has promised the hypocritical men and women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall **have lasting punishment**.*

Qu34:51-52 *Couldst thou but see when they are terrified **with no escape**, and are seized from near at hand, And say: We (now) believe therein. But how can they reach (faith) from afar off.*

Q11:15-16 *Those who desire the life of the present and its glitter. These are they for whom there is **nothing but** fire in the hereafter*

Q72:23 *And whosoever disobeys God and His Messenger, then surely, for him is the fire of Hell, he **shall dwell therein forever**.*

Q98:06 *Those who disbelieve, among the Christians, Jews and Polytheists, will be in HellFire, to **dwell therein (for good)**. They are the worst of creatures.*

The verses above clearly state that hell is a region where the residents will abide or dwell therein forever. It is a lasting doom. A place from which there is no way out. A magical realm where the inmates' skins are continuously burnt, then replaced ensuring pain can be felt again and again and again.

There is no escape from Hell because it is securely guarded by nineteen angels, led by Malik.

Q43:77 *They will cry: “O Malik! would that thy Lord put an end to us!” He will say, “Nay, here ye must remain!”*

Begging for their tormented existence to be terminated, the inhabitants of Hell will be turned down by the head angel who insists they must remain and be tortured.

Who exactly are these inhabitants? Many Muslims today claim Hell is only for those who consciously reject Islam or those who have committed serious crimes including blasphemy against Allah and His messenger. Throughout the Qur'an though, Allah is very specific in stressing the qualification of those who will enter the gates leading to the fire. He says in verse 19:70 *We do certainly know best those who deserve most to be burned therein.*

Being a true Muslim requires that you believe/worship both Allah and Muhammad. There are over seventy five verses that link unbelievers/disbelievers with Hell. Here is a small sample:

Q2:24 *Be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.*

Q2:39 *Those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide.*

Q3:12 *Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.*

Q3:131 *And fear the Fire which is prepared for the disbelievers.*

Q3:151 *We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire....*

Q18:102 *Surely We have prepared hell for the entertainment of the unbelievers.*

Q21:98 *Surely disbelievers and the false gods ye worship besides Allah are the firewood of hell; to it you shall come.*

Q40:70-72 *Those who reject the Book and that with which We have sent Our Messenger; but they shall soon come to know when the yokes and chains are round their necks; they shall be dragged along into boiling water, then in the fire shall they be burned*

Q48:13 *And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire for the unbelievers.*

As would be expected the sinful will be inmates. Though their sins would be finite their punishment will be infinite:

Q2:81 *Whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.*

Anyone who tries to hide part of the Qur'an from others will be eating fire:

Q2:174 *Surely those who conceal any part of the book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies*

The apostates of course who according to Sharia are to be killed in this world will be required to go to hell for their main punishment:

Q2:217 *...whoever of you turns back from his religion (apostate), then he dies while an unbeliever-- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.*

Even a Muslim who marries an idolater without converting them will be tempting the fire:

Q2:221 *And do not marry the idolatresses until they believe; and do not give (believing women) in marriage to idolaters until they believe; these invite to the fire (Hell)*

Those who deal in interest (usury) will be owners of the fire:

Q2:275 *Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. ... Such are rightful owners of the Fire; they shall abide in it.*

The Jews who are accused of killing the prophets (the killing of Jesus) will taste the torment of Hell:

Q3:181 *Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."*

The 'Peoples of the Book', a term used by Muhammad to describe Jews and Christians, along with those worshipping multiple gods shall be in the fire because they are the worse humans that Allah has created. Jews and Christians will take the place of sinful Muslims in Hell.

Q98:8 *Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.*

SM37:6668 *Allah's Messenger said: There would come Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would put in their place the Jews and the*

Christians.

Worshippers of idols, especially female ones, take Satan as their friend; they cannot visit mosques and will find no protection from the fires of Hell:

Q4:117-121 *They invoke in His stead female deities; they pray to none else than a rebellious Satan. ...Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception. ... These are they whose abode is hell, and they shall not find any refuge from it.*

Q9:17 *The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves, these it is whose doings are null, and in the fire shall they abide.*

Women will form the majority of the inhabitants of Hell. When asked why, Muhammad said it was because they curse too much, are ungrateful to their husbands, lack commonsense, fail in religion and rob wisdom from the wise.

SB 62:124 - *Muhammad said "I stood at the gate of the Fire and saw that the majority of those who entered it were women."*

SM 1:142 - *Muhammad said "O womenfolk, you should ask for forgiveness for I saw you in bulk amongst the dwellers of Hell."*

During Jihad in the way of Allah, should a Jihadi experience a change of heart and turns away from his mission or he stays at home, he will incur the wrath of Allah and be fodder for the fire:

Q8:16 *And whoever shall turn his back to them (disbelievers) on that day-- unless he turn aside for the sake of fighting or withdraws to a company-- then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.*

Q9:81 *Those who were left behind were glad on account of their sitting behind Allah's Messenger and they were averse from striving in Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat.*

Those who go beyond the limits of Allah or Muhammad, contravening their laws and prohibitions (such as not eating halal slaughtered animals or eating pork, drinking alcohol, gambling, neglecting the five daily prayers, not following Allah's laws of inheritance, etc.) will be forced to enter the fire:

Q4:14 *And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.*

Those who kill a Muslim will have Allah's wrath sent upon him/her. No mention of hell or Allah's wrath is mentioned for the killing of non-Muslims:

Q4:93 And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.

Anyone opposing Allah or his messenger or have set up equals to compete with Allah will not fare too well in the hereafter:

Q9:63 Do they not know that whoever acts in opposition to Allah and His Messenger, he shall surely have the fire of hell to abide in it? That is the grievous abasement.

Q14:30 And they set up equals with Allah that they may lead (people) astray from His path. Say: Enjoy yourselves, for surely your return is to the fire

Q17:39 ...do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.

Hypocrites in Islam are those who, though they call themselves Muslims, knowingly follow unacceptable lifestyles that in some ways violate the doctrine. For such Muslims, most commonly referred to today as moderate Muslims, their destination is also the abode of Hell:

Q4:140surely Allah will gather together the hypocrites and the unbelievers all in hell.

Q9:73 O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.

Q48:6 He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.

Painters and by extension sculptors and artists in general will be tormented in hell by the images they created, which would have punishing souls breathed into them.

SM 24:5270 Allah's Messenger said: The most grievously tormented people amongst the denizens of Hell on the Day of Resurrection would be the painters of pictures. The soul will be breathed in every picture prepared by him and it shall punish him in the Hell.

According to the Qur'an, Allah deliberately causes some people to follow the

wrong path. These individuals, forced into straying, are referred to as blind, deaf and dumb, they will be humiliated by being gathered on their faces and their burning boosted should the flames in any way allay slightly.

Q17:97 And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes relieved We will add to their burning.

To reason that the Day of Judgment may simply be a myth would not be a wise point of view according to Allah:

Q25:11 They deny the hour of the judgment to come: but We have prepared a blazing fire for such as deny the hour.

All in all everyone except for a select group who rigidly follow the prescribed laws of Islam, do not contravene any prohibitions, pray the required number of times, fasts when prescribed and believe the words of Muhammad, will be going to Hell for eternity. No matter how good a person may have been, how much love and charity they gave or what benefits they contributed to society, their destination is the same as the cruelest of individuals; all because of their lack of faith in Allah and his messenger due either to reasoning or circumstances of birth.

Hell itself, though already exists, is brought near, by angels on the Day of Judgment. It is so deep that Allah cannot give a definitive distance and it comprises many levels so varying punishments can be administered.

Q18:100 And We will bring forth hell, exposed to view, on that day before the unbelievers.

Q89:23 And Hell will be brought near that Day...

SB 40:6810 Allah's Messenger said: The hell would be brought on that day (the Day of Judgment) with seventy ropes and every rope would be controlled by seventy angels.

Sahih al-Jami' - If a stone as big as seven pregnant camels was thrown from the edge of Hell, it would fly through it for seventy years, and yet it would not reach the bottom.

The Prophet said: *"The sun and moon will be two rolled-up bulls in Hell on the Day of Resurrection"* (Silsilah al-ahadeeth)

Q4:145 Surely, the hypocrites will be in the lowest depths of the Fire.

The lower the level of Hell, the greater is the intensity of heat. The hypocrites will suffer the worst punishment and will reside in the lowest part of Hell. Therefore Muslims who do not follow the religion as prescribed will suffer the most in Hell.

However Muhammad spoke of the lightest punishment in Hell as recorded in SB 76:567: *“The person who will receive the least punishment among the people of Hell on the Day Resurrection will be a man, a smoldering ember will be placed under the arch of his foot. His brains will boil because of it.”*

There are seven gates leading to Hell, each for a different grade of sinners.

Q15:43-44 *And surely, Hell is the promised place for them all. It has seven gates, for each of these gates is a class of sinners assigned.*

Q39:71 *The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened.*

Q39:72 *It is said (unto them): Enter ye the gates of hell to dwell eternally therein. Thus hapless is the journey's end of the scorers.*

Residents will be thrown into the crusher which is the fire roused by Allah made into a vault over them preventing escape from the pit.

Q104:4-8 *He shall most certainly be hurled into the crushing disaster. What will make you realize what the crushing disaster is? It is the fire of the wrath of Allah kindled to a blaze ... It shall be made into a vault over them.*

It is very interesting to know what will keep the fire burning eternally. The Qur'an tells us:

Q66:6 *O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones...*

Q2:24 *... fear the Fire, whose fuel is men and stones, prepared for the disbelievers.*

Q3:10 *(As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.*

Even the false gods that people worshipped will be fuel for the fire. One would have to assume that Allah believes these false Gods exist. Otherwise they cannot be fuel for the fire.

Q21:98-99 *Verily ye, (unbelievers), and the false gods that ye worship besides Allah, are (but) fuel for Hell! Had these been gods, they would not have come to*

it and all shall abide therein

Allah also informs us of the garments specifically tailored for those who did not worship him:

Q22:19 ... Those who disbelieve, for them are cut out garments of fire and boiling water shall be poured over their heads

Q14:49-50 And you will see the guilty on that day linked together in chains. Their shirts made of pitch and the fire covering their faces

The fire of Hell will be seventy times hotter than the fire we are familiar with in this dimension. There will be no shade and it will never extinguish.

SM 40:6811 Allah's Apostle said: The fire which sons of Adam burn is only one-seventieth part of the Fire of Hell. His Companions said: By Allah, even ordinary fire would have been enough (to burn people). Thereupon he said: It is sixty-nine parts in excess of (the heat of) fire in this world each of them being equivalent to their heat.

Q77:30-31 Depart ye to a Shadow of smoke ascending in three columns neither having the coolness of the shade nor availing against the flame.

Q2:86 ... their chastisement shall not be lightened nor shall they be helped.

Food for the inmates of Hell is described in the Qur'an as follows:

Q88:6-7 No food will there be for them except from a bitter, thorny plant which neither nourishes nor avails against hunger.

Q44:43-46 Indeed, the tree of zaqqum is food for the sinful, like murky oil, it boils within bellies, like the boiling of scalding water.

Q37:64-67 It (zaqqum) is a tree that-grows in the bottom of the hell. Its crop is as it were the heads of devils... Then on top of that they will be given a mixture made of boiling water.

Muhammad expounds on the nature on this zaqqum tree as recorded by Tirmidhi: *"If a drop from zaqqum were to land in this world, the people of earth and all their means of sustenance would rot. So how must it be for one who must eat it?"*

The drinking of the boiling water will not be pleasant on the bowels and the eating of the thorny zaqqum will choke them:

Q47:15 ...They will be given to drink boiling water, so that it cuts up their bowels to pieces.

Q14:16-17 Hell is before him and he shall be given to drink of festering water.

Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die.

Q73:13 And food that chokes and a painful punishment

Previously Allah says there is no food other than the fruit of the zaqqum tree. However, elsewhere He claims there is nothing for the people of Hell except the festering puss that oozes out of their wounds. Maybe it is the juice of the people of Hell.

Q38:57 So let them taste it, boiling and intensely cold (drink).

Q69:36 Nor hath he any food except the filth from the washing of wounds

Muhammad further describes this ‘juice’ in Sahih Muslim 23:4962 *Every intoxicant is forbidden. Verily Allah the Exalted and Majestic, made a covenant to those who drank intoxicants to make their drink Tinat al-Khabal (in Hell). They said: Allah's Messenger, what is Tinat al-Khabal? He said: It is the sweat or the discharge of the denizens of Hell.*

With torment so great the dwellers of Hell will be willing to give up their dearest possessions to escape it:

Q3:91 Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.

The chastisement will involve much humiliation and degradation for the residents. They will be flung down and dragged on their faces which will be turned black, insinuating that having a black face is demeaning, in addition to being shackled and chained:

Q22:90 They will be flung down on their faces into the Fire, ...

Q23:104 The Fire will burn their faces, their lips displaced.

Q33:66 The Day their faces will be turned over in the Fire...

Q54:48 The Day they are dragged into the Fire on their faces. It will be said: 'Taste the touch of Hell.'

Q69:30-33 Lay hold on him, put a chain on him, cast him into the burning fire, then thrust him into a chain the length of which is seventy cubits. Surely he did not believe in Allah, the Great.

Q40:71-2 When the shackles and chains are around their necks; they will be dragged in boiling water; then in the Fire they will be filled (with flame).

Q76:4 Surely We have prepared for the unbelievers chains and shackles and a

burning fire.

Q10:27 ... *their faces will be covered with pieces from the depth of darkness of night: they are companions of the Fire: they will abide therein eternally!*

Q3:106 *On the day some faces shall turn white {those going to heaven} and some faces shall turn black {those Hell bound}; to those with black faces it shall be said: 'Taste the chastisement because you disbelieved.'*

The verse above implies that those entering Heaven will be transformed to white skinned beings whereas those going to Hell will become black. This does tie in conveniently with Muhammad's description of houris (virgins) in Paradise who he mentions will be fair skinned. The Islamic afterlife would somehow seem to involve some form of ethnic cleansing.

Off course the Qur'an is insightful enough to point out that the unbeliever will experience great remorse when confronted with the fires of Hell. But it is resolute in pointing out that such feelings of repentance will avail them not. For them there shall never be forgiveness or compassion. The unbeliever will pray for relief, cry out for help and even beg to be destroyed, but will be told the punishment will never be reduced, it is eternal:

Q10:54 *And they will feel regret when they see the punishment;*

Q25:13 *And when they are cast, bound together into a constricted place therein, they will plead for destruction there and then!*

Q35:37 *And they shall cry therein for assistance: 'Our Lord, take us out, we will do good deeds' And the Lord will say 'Did We not give you long enough life that you would receive caution? And there came to you the messenger; therefore taste; because for the unjust, there is no helper*

Q23:106-108 *They will say: Our Lord! Our misfortune overwhelmed us, and we became a people astray! Bring us out of this. He will say, 'Stay despised therein and do not speak to Me.'*

Q40:49-50 *And those in the Fire will say to the keepers of Hell, 'Beg your Lord to lighten for us a day from the punishment.' The keepers will say: 'Did there not come to you your messengers with clear signs?' They will say, 'Yes.' The keepers will reply, 'Then pray (as ye like)! But the prayer of those without faith is nothing but (futile wandering) in (mazes of) error!'*

According to Muhammad in a hadith recorded by Ibn Majah: *"The people of Hell will be made to weep, and they will weep until they have no tears left. Then they will weep blood until they have, as it were, channels in their faces, if ships were put in them, they would float."*

To add insult to injury Allah informs us that believers reclining on their thrones in Paradise will amuse themselves by looking down on the kuffar in Hell, mocking them as they are being tortured:

Q7:44 The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true? They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers"

Some apologists, those appalled by the infinite torturous punishments designed by Allah for the unbelievers, now speculate that good people regardless of their acceptance of Allah are destined for a place called Al'A'raf, the Heights. This notion is justified based on the following verses of the Qur'an:

Q7:46 Between them {those in heaven and those in hell} shall be a screen, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they shall not have yet entered it, though they hope.

Q7:47 When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."

Q7:48 The men on the heights will call to certain men {in Hell}, whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?"

Q7:49 "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve."

Allah here describes an area where there is a barrier between Heaven and Hell, where men (no mention of women being there) are gathered to be subsequently judged. Those at the wall can speak to those already in Paradise as well as see the suffering of those in Hell. Verse 46 states "they have yet to enter paradise though they hope" whilst verse 47 has those waiting, pleading not to be sent to the fire. Therefore they are simply awaiting their fate based on the judgment of Allah, hoping for Paradise whilst begging not to be amongst those of the fire.

This wall is described in Q57:13 *So a wall will be put up between them, with a gate therein. Within it will be Mercy and outside it will be Wrath and Punishment!* Al-A'raf is essentially a barrier between Paradise and the Fire, a wall that has a gate. It is not a place for those who miss out on heaven because of ignorance of Islam. Verse 48 has the men on the Heights taunting those in Hell reminding them of their arrogant ways by denying Allah and his messenger,

whilst verse 49 points out that those entering Paradise are the same men whom the arrogant mocked as being credulous enough to believe the message of Allah.

The Qur'an and Hadiths have abundant descriptions of Paradise and Hell, their attributes, the qualifications for entering them and the activities of those who will reside within. However for the Heights there is absolutely no mention of any of these traits; just the fact that it is a screen or wall between the two eternal abodes where those on the Day of Judgment will await ruling on their eternal fate.

The descriptions of Hell in Islamic scriptures are clear and graphic. A place of eternal torment with punishments in no way justifiable as commensurate with the alleged deeds performed in this finite lifetime. To carry out chastisements so horrific, principally for the crime of not accepting on blind faith, Allah and his messenger or contravening the many prohibitions or laws Muhammad laid down, is tantamount to the cruelest torture conceivable by the human mind.

Hell is essentially a great psychological weapon used as a tool by Islam (and Christianity) to inculcate a fear of the unknown and infuse blind faith into the masses, with the ultimate aim of power and control.

Paradise Lust

If hell is a concept that panders to the fears of the gullible, then Paradise, as articulated by Muhammad, was surely a scheme devised to con the susceptible minds of naïve, superstitious Bedouin Arab men. Muhammad had an imperialistic goal of spreading his new found religion to every corner of the earth. To achieve this, he required the support of those who would follow him. Using a dangled carrot before their eyes, he was able to cunningly spur them on to realising his dream. That carrot was Jannat or Paradise, an abode, available only to believers and of course only in the afterlife. Muhammad essentially needed only men to do his bidding. And this aptly explains why Paradise is designed solely with the carnal desires of men considered.

The many features of Paradise were surely alluring to the average desert stricken resident of the seventh century who lived a life in a very harsh environment, sorely lacking basic needs such as water, fruits, wealth, ability to support multiple wives and even shade from the overpowering sun.

The Qur'an and Hadith provide detailed descriptions of a wondrous place which is awaiting only those who believe in Muhammad's message. Depending on the amount put out by a believer, he will be rewarded accordingly for his efforts. For instance, those who die as martyrs fighting in the way of Allah during Jihad will attain the highest level and the full compliment of virgins, seventy two.

Muhammad was able to sell his message using sex as a commodity in exchange for motivating his followers to fight his battles. Should the jihadi survive they will get their portion of female sex slaves and booty from among the conquered. However should the jihadi be killed in battle, his reward for martyrdom is many more beautiful women (houris), all being perpetual virgins, never before touched, whose only purpose is to satisfy the believer. In addition, he also acquires a number of young boys, should that be his preference.

Women on the other hand, who according to Muhammad, comprise the majority of Hell, should they make it into Paradise are destined to spend eternity with just the one man, their earthly husband. Regardless of whether he abused her, loved her or shared her with other wives, she has no choice but to continue to be chaste, loyal and also an onlooker at his exploits, now among his heavenly harem.

Regarding this divine brothel, the Quran tells us that the beauties there will have voluptuous breasts:

Q78:31-34 *As for the righteous, they shall surely triumph. Theirs shall be gardens and vineyards, and high-bosomed women for companions; a cup full to the brim.*

They are obviously pure, shy, young, beautiful virgins who have never been touched before, but waiting patiently for the believer to enter Paradise and initiate them into the delights of bodily pleasure:

Q37:48 *And besides them will be chaste women, restraining their glances, with big eyes of wonder and beauty. Pure (virgin) as they were hidden eggs of the ostrich*

Q44:54 *...and We will wed them with houris (dark-eyed virgins) pure, beautiful ones.*

Q52:17-20 *Reclining on thrones set in lines, and We will unite them to fair, large-eyed beautiful ones.*

Q56:36-37 *And made them virgin - pure and undefiled, loving, equals in age*

Q55:56-58 *In them will be bashful virgins neither man nor Jinn will have touched before... As though they were rubies and corals*

The perpetual virgins of Paradise are severely restricted just as their counterparts are here on earth. They are confined to pavilions where they are closely guarded to ensure they do not stray and have their replaceable virginity lost to another believer:

Q55:72-77 *Pure ones, close-guarded in pavilions, whom no man or Jinn before them has touched reclining on green cushions and rich carpets of beauty.*

From the sayings of Muhammad we get further details regarding this Islamic Paradise, where markets exist for men to choose, free of charge, from amongst women and young boys on display. According to the hadith both men and women will be available in the market. However, only men will be doing the selection.

Al Hadith, Vol. 4, p. 172, No. 34 *The Apostle of Allah said, "There is in Paradise a market wherein there will be no buying or selling, but will consist of men and women. When a man desires a beauty, he will have intercourse with them."*

The pavilions allocated to believers are appropriately large so that the believer will have his privacy as he makes his rounds to enjoy with his share of beauties:

SB 6:402: *Allah's Apostle said, 'In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner there are wives who will not see*

those in the other corners; and the believers will visit and enjoy them all.'"

Males entering Paradise will be transformed to appear as a thirty year old and would be bestowed with the sexual virility of 100 men in order to cope with the bounties Allah provides:

Tirmizi vol. 2 *Every man who enters paradise shall be given seventy two houris (wide eyed virgins); no matter at what age he had died, when he is admitted into paradise, he will become a thirty-year-old, and shall not age any further. A man in paradise shall be given virility equal to that of one hundred men.*

Tirmizi 2562 *The Prophet said: "The least reward for the people of paradise is 80,000 servants and 72 wives"*

Tirmizi 2536 *The Prophet said: "The believer will be given tremendous strength in Paradise for sexual intercourse". It was questioned: "O prophet of Allah! can he do that?" He said: "He will be given the strength of one hundred persons."*

The question that comes to mind is why would Allah provide only seventy two virgins when he so generously endows the males with the virility of one hundred men? The answer will be made clear later when discussing the boys supplied by Allah.

The age of women as they enter Paradise is not stated by Muhammad however males will automatically be transformed to thirty years olds. This would suggest that a baby boy dying at a few weeks, months or even years, when entering paradise will ascertain not only a man's body but be presented with seventy two virgins the likes of which he surely will not be prepared for.

As the first group of Muslim men enters paradise they will be wedded to their allotted virgins and will shapeshift to a 27 metre tall Adam look-a-like.

SB 4:544: *Allah's Apostle said, 'The first group of people who will enter Paradise? Their wives will be Houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall.'*

According to Muhammad men will have a perpetual erection and his houri wives will have 'pleasant vaginas':

Ibn Majah, 5:4337 *Allah's Messenger said: "Allah will not admit anyone into Paradise but Allah, the Mighty and glorious will marry him with seventy two wives, Every one of them will have a pleasant vagina and he (the man) will have sexual organ that does not bend down during sexual intercourse."*

Muhammad said that: *"Every man in heaven will go to seventy of the creatures of Allah (houris) and 2 of the women of mankind, these two women are superior*

to the creatures of Allah (houris) with their worshipping (good deeds) they had performed in this world." [Bayhaqi, al-Bas wa'n-Nushur; Tabari's Tafsir; Abu Yala, Ibn Hajar, Fathu'l-Baari, Tabarani]

Houris do not want the earthly wives, at least those who make it to Paradise, and hence become part of the harem, to annoy the husband, as they apparently do here on earth. The houris are also spouses and would not want their husband antagonized by the nagging earthly wives:

Ibn-i-Majah 3:2014 *Allah's Messenger said, "A woman does not annoy her husband but his spouse from amongst the houris will say: Do not annoy him, may Allah ruin you. He is with you as a passing guest. Very soon, he will part with you and come to us."*

There will obviously be some form of resentfulness in Paradise between the houris and the earthly wives with the former able to direct Allah to ruin the latter if need be. Hence assuring that even in Paradise, women will be subjected by threats, keeping them in line with obedience and servitude to their husband.

As can be seen from this hadith, a woman going to heaven has no option but to spend the rest of eternity with her husband. A man who now, not only has his earthly wives, but is wedded to seventy two houris, with twenty eight serving boys around him and also the option of visiting the local, free market stocked with men and women ready for intercourse, has little time for his earthly wife, who apparently is now described, simply as, a passing guest.

Muhammad in the Qur'an and Hadiths describe very little reward for women in Paradise. It has subsequently been left up to scholars to eek out of scripture possible benefits they may accrue, which are not many, other than the fact that they will not be burning in Hell. A woman should not really be too keen on the fact that she will have to share her husband with many more partners. She has no choice in the matter should she not want to continue in the hereafter with an abusive or unloving man she disliked on earth. She basically has to continue playing the part of the chaste, devoted wife yet her heavenly husband treats her as a guest between his liaisons with seventy two other females. Her neglect would soon be apparent as she waits, as the doting wife, for a man who apparently has no marital duties, but to spend all his time having sex with heavenly beauties.

Essentially the woman in paradise has to be grateful for the general benefits of Paradise, such as, flowing rivers of water, wine and milk, an ageless body, plentiful foods and gold and silver jewellery. Surely if Muhammad had only thought to include chocolates, handbags and designer shoes in Paradise, women

would not reason themselves as being so neglected.

Based on Qur'an and Hadiths we get the following vivid picture of the houri of paradise: *Very fair females, with wide, intense black eyes (irises), untouched, young virgins who regain their virginity after each intercourse, possessing voluptuous full breasts (no sagging allowed in paradise), free from menstruating, urinating, defecating and childbirth, hairless and of course splendidly beautiful.*

From the mouth of Muhammad himself we have the following succinct description:

The Prophet said: A houri is a most beautiful young woman with a transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies. She looks like red wine in a white glass. She is of white color, and free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal and offal discharge, child bearing and the related pollution. A houri is a girl of tender age, having large breasts which are round (pointed), and not inclined to dangle. Houris dwell in palaces of splendid surroundings. [Al-Tirmizi, volume 2, pg 35-40]

Apparently dark females will not make too enticing an attraction for Paradise; neither would the mature woman or the non-virgin nor those with small breasts or blue eyes. Muhammad obviously had a picture of what attracted the Arab males of the time and in an era with no need for political correctness, expressed his apparent racist outlook, along with his ethnically biased make up of eternal Paradise. Afterall Qur'an 3:10 does state that those entering Paradise will be made white while those venturing down to Hell will be made black.

Homosexuality has always been a trait practiced among humans and animals, but constantly frowned upon in human societies as an act of immorality. To maintain the norms of the culture in which he lived and the religions from which he plagiarized, Muhammad made homosexual acts haram, prohibited, in the earthly life. However to ensure that everyone fighting in his cause had ample remuneration in the hereafter, he also promised pre-pubescent boys in Paradise. So after committing plunder, loot, rape and murder in this life, the followers of Islam get "rewarded" by untouched virginal youths who are fresh like pearls.

Q52:24 *And round them shall go boys of theirs as if they were hidden pearls.*

Q56:17-18 *Round about them will go boys of perpetual freshness with cups, and jugs, and a glass of flowing wine.*

Q76:19 *And round about them will be boys of perpetual youth: if thou seest*

them, thou wouldst think them scattered pearls.

Many commentators defend such verses claiming that the boys spoken about are simply servants. However by using language that implies that the boys are young, fresh, virgin (hidden pearls) and beautiful (scattered pearls) leaves little room for interpretation by those who seek to justify the availability of boys in the hereafter for the male believer. Why had Muhammad not used older men or women, not mentioning their beauty or virginity or freshness, as servants? In addition, the hadith mentioned above which states males and females will be available in the market place for men to make their selection, confirms that these verses from the Qur'an can be understood as implying the existence of male homosexuality in Paradise.

Also previously it was noted that men will be bestowed with virility one hundred times that of the earthly equivalent. However they are only supplied with seventy two houris. One can only extrapolate that the balance of twenty eight extra strengths are intended for the youthful, perpetually fresh serving boys.

One of the foremost hardships with seventh century desert life was the lack of good, clean water. Any promises of an opulent afterlife must remedy this short-coming of the Arabian Peninsula. Fresh water would have been an item of luxury among the Arabs. Therefore pledging a world beyond, with abundant pure water in rivers flowing, fountains gushing and springs surging, was surely a promise sufficient to ensnare the credulous masses into following Muhammad's every order.

Muhammad was fond of repeating himself in the Qur'an. The rewards of Paradise, as are the punishments of Hell, are dotted all over the Qur'an. He was probably under the impression that believers required constant reminders of the afterlife he concocted for them. Therefore taking a few examples from the Qur'an we understand that the believers on entering Paradise will be welcomed into gardens teeming with every array of fruits and rivers flowing with various delectable indulgences.

Q3:136 *Their reward is gardens beneath which rivers flow, to abide in them, and excellent is the reward for workers*

Q3:198 *They shall have gardens beneath which rivers flow; an entertainment from their Lord*

Q15:45 *The righteous will be amid gardens and fountains of clear flowing water*

Q22:23 *Allah will make those who believe enter gardens beneath which rivers flow;*

Q55:50-51 *In them will be two Springs flowing free*

Q55:66-67 *In them will be two Springs pouring forth water in continuous abundance*

As Muhammad portrays the delights of Paradise he does sometimes interject with the horrors of Hell, providing potent comparisons to impress upon the susceptible minds of those willing to give credence to his tales.

Q13:35 *A likeness of the garden which the righteous are promised; there now beneath it rivers, its food and shades are perpetual; but the requital of the unbelievers is the fire.*

Q47:15 *Therein are rivers of water that does not alter, and rivers of milk with a taste that does not change, and rivers of wine delicious to those who drink, and rivers of honey clarified and for them therein are all fruits. Can those be compared to such as shall dwell for ever in the Fire, and be given, to drink boiling water that cuts their bowels asunder?*

The rewards of Paradise, like almost everything else in the Qur'an seems directed only to men. The following verses in describing the wonder of the believers' now continuous supply of water, goes on to state that they will also acquire, as lovers, virgin girls, possessing beautiful, lustrous eyes. Muhammad knew that he needed only to convince the men, for they it was, who controlled the lives of the womenfolk and hence promises made, were directed primarily to their cravings.

Q44:51-54 *As to the Righteous they will be among Gardens and Springs and We shall join them to fair women with beautiful, big, and lustrous eyes*

Q56:11-37 *These will be those brought to Allah In Gardens of Bliss... water flowing constantly, and companions with beautiful, big, and lustrous eyes... We made them virgin pure and undefiled, Lovers, equals in age.*

Obviously the promises of beautiful, wide eyed, virgin girls are not intended for the female believer as she enters Paradise. The heavenly promises state that the believer will obtain water, fruits, jeweled pavilions and virgin girls and hence needs to be interpreted by scholars to determine where the rewards for women start and where they end.

Promises of bountiful commodities like water or fruits in a hereafter may have had a resounding effect on the minds of desert tribesmen. However such unprovable pledges, if made to inhabitants of rainforests or monsoon stricken lands, would surely not have been that impressive nor would they have been ample criteria worth risking their lives on Jihad in the way of Allah.

Nevertheless promise of wine may have been quite tempting. But how could a substance that Allah had made forbidden here on earth be promised in the hereafter? Simple, Muhammad declared that alcohol in Paradise would not have any intoxicating effects on the residents there. Wine was an extremely precious commodity in the dry deserts of Arabia and hence was acquired via trade caravans from Syria and Africa. In the Qur'an, Muhammad states that the wine in Paradise will not result in 'headaches' or 'madness'. These were obviously effects he thought were not conducive to his mission of spreading Islam through jihad, holy war. Hence in this world he forbade it, but promised unlimited supply in the next, knowing very well the esteemed appreciation which this substance commanded.

Some of the promises of Paradise wine are:

Q47:15 *The Garden which the righteous are promised. In it are... rivers of wine delicious to those who drink*

Q37:47 *Wherein there is no headache nor are they made mad thereby*

Q56:18-19 *With goblets and ewers and a cup of pure drink; No after-ache will they receive therefrom, nor will they suffer intoxication*

Q76:17 *And they will be given to drink there of a cup of wine mixed with zanjabil*

Q83:25 *Their thirst will be slaked with Pure Wine sealed:*

Therefore according to the Qur'an the wine of this world is detrimental and thus prohibited. But not so for the wine of the world to come which is a reward for good deeds here. One has to wonder why Allah did not make the alcohol of this world with the same properties as that of his nether world? Maybe the answer as usual with awkward questions is that he did so as a test for us mere mortals.

The image of Paradise that has so far developed paints a flamboyant picture of men frolicking in delightful gardens and pavilions with beautiful fair maidens. However, Muhammad realized a key ingredient and one essential to a man's heart, food, should be a vital component. How could one be expected to perform with over seventy virgins on an empty stomach? The deserts of Arabia did not provide the greatest selection of food and fruits; maybe some dates and dried pomegranates. Paradise therefore, had to promise foods that Arabs could only dream about and in quantities that would be worth them switching off their reasoning faculties.

The Qur'an elucidates on the inexhaustible supply and variety of foods available to the one who became a believer of Muhammad's message.

Q13:35 *The Gardens the righteous are promised; its food and shades are perpetual;*

Q37:41-43 *For them is a known sustenance, fruits in gardens of pleasure*

Q43:71 *There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after.*

Q43:73 *For you therein is abundance of fruit, from which ye shall have satisfaction.*

Q47:15 *...In it are rivers of milk... rivers of honey pure and clear.... In it there are for them all kinds of fruits...*

55:52 *Wherein is every kind of fruit in pairs.*

Q55:54 *Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.*

Q55:68 *In them will be fruits, and dates and pomegranates*

Q44:55 *There can they call for every kind of fruit in peace and security*

Q56:20-22 *And with fruits, any that they may select: And the flesh of fowls, any that they may desire. And Companions with beautiful, big, and lustrous eyes*

Q56:29 *And banana-trees (with fruits), one above another*

Q76:13-21 *And the shades of the Garden will come low over them, and the bunches of fruit will hang low in humility easy to reach.*

In Islamic Paradise, all the activities seem to be similar to mundane earthly affairs, just better and grander sans the negative effects. One would therefore expect that after all the feasting taking place there would be the need to relieve oneself. Are there marble toilets, with gold fittings, cushioned green silk seats and diamonds for cleaning up after, as opposed to the three stones Muhammad recommends be used here on earth (Sahih Muslim 2:504)?

Apparently that is not the case for the believers in the hereafter. There will be no toilets. Thankfully the beneficent Allah has mercifully eradicated the need to relieve oneself in that splendid abode, thereby eliminating the necessity for sewage systems and waste treatment plants in Paradise. Allah has however, implemented a much improved system in the stratosphere, one he could have done well to set up here on earth also; at least it would have eliminated many diseases and countless deaths. Nonetheless, from a hadith recorded in Sahih Muslim we are informed of the special system for ridding the body of waste.

SM 39:6798 *I heard Allah's Apostle as saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon*

he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe.

By sweating and belching, the believers in Paradise will easily relieve themselves of the bodily waste they generate. This may not be too farfetched when one considers the amount of sweating that will occur from going from one houri to another or the high occurrence of belching that will be taking place from drinking from those rivers of wine.

Religions by and large stress the need for renunciation of material wealth and contentment with life's basics. Not so Islam. Believers are encouraged to usurp the wealth and properties of the unbelievers which Allah has made legal for them. The jizya extortion tax on those who do not accept Islam enhances the coffers of the Muslims. And the institution of slavery enabled Muslims to live in opulence at the expense and suffering of their captives. Allah legalised the sharing of booty captured from the unbelievers among the believers, twenty percent going to the messenger or Muslim ruler. Of course there are verses in the Qur'an appealing to humble, simple and charitable lifestyles. However the opposite can also quite easily be justified while being a good Muslim. Regardless of their earthly possessions Muhammad was keen on emphasizing the exorbitant way of life for believers in Paradise providing a virtual world with all the worldly trappings they could possibly dream of attaining.

The Qur'an informs the believers of the plush luxuries they will inherit as a result of being faithful to Muhammad's message. They will live in lavish heavenly splendor rejoicing with their beautiful wives adorned with jewelry of gold and pearls, wearing silks and fine brocade and reclining comfortably on cushions and plush carpets.

Q22:23 Allah will make those who believe enter gardens adorned with bracelets of gold and pearls, and their garments shall be of silk.

Q43:68-73 Enter the Garden, with your wives, in beauty and rejoicing. To them will be passed round, dishes and goblets of gold....

Q55:70-77 In them will be fair, good, beautiful companions never before touched, reclining on green cushions and rich carpets of beauty.

44:53-54 They attired in silk and silk embroidery, and We will wed them with Houris pure, beautiful ones

Q55:54-55 Reclining on beds, the inner coverings of which are of silk brocade; with them those of modest gaze, whom neither man nor jinn will have touched

Q56:16-36 *They will be on thrones encrusted with gold and precious stones reclining on them. We have created their companions and made them virgin - pure and undefiled*

Q76:13-21 *Reclining in the garden on raised thrones, they will see there neither the sun's excessive heat nor the moon's excessive cold in the shades of the garden. Amongst them will be passed round vessels of silver and goblets of crystal. Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver*

Again these promises are obviously made to men; for within the same breath of pledging the jewelled thrones, fancy dress and ornate jewellery, Muhammad also includes the assurance of beautiful young virgin girls.

Muhammad is also not sure whether the believers will get gold (22:23) or silver (76:21) bracelets. He either forgot the earlier promise when making up the second or as the apologist would say, there will be a variety available to the believers.

The believers of that hot Arabian Desert would surely have been in dire need of shade, especially during those long expeditions and resulting battles to conquer the unbelievers. Hence a promise of lasting shade from the intense equatorial sun would have been a potent catalyst for duping the thirsty, heat stroked Muslim warriors. The Qur'an elucidates as follows:

Q4:57 *And (as for) those who believe ...We shall make them enter a dense shade.*

Q13:35 *The garden which the righteous are promised ... its food and shades are perpetual*

Q36:56 *They and their wives will be in groves of cool shade, reclining on Thrones of dignity*

Q56:29-36 *They will be among Lote-trees without thorns ...In shade long-extended ...And on Thrones of Dignity, raised high. We have created their Companions of special creation And made them virgins - pure and undefiled*

Q77:41 *As to the righteous (believers), they shall be amidst cool shades and springs.*

The believers and their companions, the specially created houris, will be reclining on high thrones in extended shade no longer tormented by the intense rays of the sun. Again it is the male believer to whom these promises are addressed. It is not that the believer and her husband will be in shade; it is the believer and his wives, not necessarily his earthly wives but the specially created perpetual virgin wives that will be reclining on the diamond studded thrones, in

Muhammad's shadiest of places.

Muhammad was obviously not aware of the vastly divergent climatic regions on earth where for many the sun would be a luxury and the shade the norm. Had such promises been revealed to peoples subjected to long cold winters with very short days or lengthy rainy seasons, they surely would have fallen on rather deaf ears.

A hadith from Sahih Bukhari tells us of the extensive shade a rider will have as he traverses the lands of paradise. SB54:474 *The Prophet said, "There is a tree in Paradise so huge that if a rider travels in its shade for one hundred years, he would not be able to cross it."*

Apparently in Paradise, travel will still be via horses with the rider, who normally would roam the baking earthly deserts with no shade in sight, now being fortunate to have shade from a large tree, for a one hundred year journey. Shame though that Paradise does not afford the believers air conditioned cars or airplanes to provide added comfort and reduced travel times.

Had Muhammad lived in today's world we could very easily expect quite a different depiction of Paradise; one which would appeal to a generation now dependant on modern technologies. Most likely Muhammad's twenty first century Qur'an would have imagery of the heavenly abode as follows:

Q115:1 *As for those who believe We shall make them enter paradise, adorned with diamond studded designer watches and into Ferraris, Rolls Royces or Lamborghinis whichever is of their choosing for journey to their private jets.*

Q115:2 *No heat or cold shall hinder the believers in their climate controlled vehicles.*

Q115:3 *Until the place of delight is reached. Resplendent skyscrapers one hundred stories high set in botanic gardens.*

Q115:4 *With each floor bedecked with super high definition home cinema system, all shows on demand wirelessly connected to a Z-Box 480 ultimate four dimensional (4D) gaming system.*

Q115:5 *They will relish the abundant supply of water, wine, beer and milk available on tap whilst observing the torments of the rejecters of faith, burning in gas chambers, via wireless CCTV.*

Q115:6 *On every tier of their residence shall reside a wide eyed bashful virgin girl, never before touched, laying on micro spring, memory foam mattresses, dressed in silk embroidered with gold ready to please the believer.*

Q115:7 *Around them shall be youthful boys, beautiful and pure like hidden*

pearls available to serve their every craving.

Q115:8 Refrigerators filled with fruit and microwaves with meats of every kind shall be in easy reach of the reclining believers,

Q115:9 Relaxing to the music of their choice on unlimited gigabyte MP3 players, they will receive no adverse effects therefrom.

Q115:10 They are the righteous, supplied with credit cards, limits unlimited, the believers shall nay again be stressed with their wives' spending habits whilst laying with their houris.

Q115:11 And on LED qPad tablets, surfing the paradise web, there shall they order men and women arrayed on Zamzon Marketplace at no charge, with free delivery.

Q115:12 Which then of the bounties of your Lord will you deny?

Paradise surely does appear to be the place to be at in the afterlife, at least for men. But how can one be assured of an entry pass? Muhammad tells us in the Qur'an and Hadiths of the qualifications required to gain admission.

One must believe and do good deeds.

Q4:57 And as for those who believe and do good deeds, We will make them enter gardens beneath which rivers flow...

Rejecting Islam, not believing in Allah and his messenger will result in an entry pass to Hell regardless of how many good deeds you have done:

Q4:168-9 Surely those who disbelieve, Allah will not forgive them nor guide them to a path. Except the path of hell, to abide in it forever, and this is easy to Allah.

SB 4:569 Then Allah will say to him: 'I have forbidden Paradise for the disbelievers.'

Those who live by the sword, performing Jihad in the name of Allah to spread Islam among the nonbelievers will gain easy access to Paradise:

SB 52:73 Allah's Apostle said, "Know that Paradise is under the shades of swords."

SB 52:210 Once Allah's Apostle during a holy battle, waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy in a battle and ask Allah to save you from calamities. But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said, "O Allah, defeat the

infidels and bestow victory upon us."

SAD 14:2514 *The Prophet said: When your brethren were killed at the battle of Uhud, Allah put their spirits in green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in Jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down the verse (Q3:169): "And think not those who are killed in Allah's way as dead; nay, they are alive and are provided sustenance from their Lord."*

The hadith above has Muhammad telling the faithful that those killed in jihad are well taken care of in Paradise, and they wanted to inform those left behind of how good they now have it, to ensure interest in Jihad will not be lost and despising war will not result. So Allah comes to the rescue and sends down a verse to Muhammad who promptly transmits it to his susceptible followers. Now assured of their fellow warriors' destiny, the faithful are ready to resume battle.

Even the hardened criminal will bask in the glory of paradise once he accepts Allah. SM 1:172 *The Prophet observed: There is none who affirmed there is no God but Allah and died in this state and did not enter Paradise. I (Abu Dharr) asked: Even if he committed adultery and theft? He (the Prophet) replied: Yes even though he committed adultery and theft.*

More than one Paradise exists with those dying as martyrs in the way of Allah going to the very best one:

SB 5:318 *Haritha was martyred in the battle of Badr. His mother came to the Prophet and said, "O Allah's Apostle! You know how dear Haritha is to me. If he is in Paradise, I shall remain patient, but if it is not so, then you shall see what I do?" Muhammad said, "May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the most superior Paradise of Al-Firdaus."*

Muhammad extols the virtue of martyrdom wishing he could be martyred again and again to encourage his adherents, not too keen on fighting, to do his battles, promising Paradise for those who give up their lives for his mission.

SB 1:35 *The Prophet said, "The person who participates in holy battles in Allah's cause and nothing compels him to do so except belief in Allah and His Apostle, will be recompensed by Allah either with a reward or booty if he survives or will be admitted to Paradise if he is killed in the battle as a martyr.*

Had I not found it difficult for my followers, then I would not leave behind any army unit going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

Essentially the criterion that must be met to gain admittance to Islamic Paradise is submission to the message and laws as revealed by Muhammad. A critical component being, fighting the battles of Jihad, holy war in the way of Allah to effect the conquest of the earth for Islam; a component that provides the most direct path to the ultimate Paradise. As women do not have this option for accessing Paradise their fallback option is pleasing their husbands. According to the hadith recorded by Tirmidhi, *The Prophet said: If a woman dies while her husband was pleased with her, she will enter Paradise.*

Muhammad's absurd promises of a Paradise filled with wine, women and food, devised to appeal to the lusty yearnings of desert tribesmen may sound ludicrous to a rational individual, a person not blinkered by blind faith or inclined to martyrdom pledges. However those falling prey to religious memes, proliferated down through generations, perceive that they can reap societal as well as personal rewards by perpetuating and spreading ideas which without infection would otherwise seem nonsensical.

Muhammad's imagination did not allow for any awe inspiring concept of enlightenment in the hereafter. No unfolding bliss with some transcendental spiritual awakening for the soul. No special reunion with parents, children, friends, relatives. No stimulating knowledge that would reveal the secrets of the universe unknown to mere mortals. Not even equality for women. It is a picture merely concerned with appealing to the base instincts of men, longing for a supremely opulent version of earthly regal, lustful life.

On a Lighter Note

Putting aside the calls for Jihad against nonbelievers, the disparate treatment of women, the barbaric capital punishments, inhumane treatment of animals, questionable science, etc., which many Muslims seem to have no problem with or can somehow find some inane justification for, let us look at some of the many asinine statements and commands from the scriptures which should be sufficient to shame any sane believer into disbelief.

Sometimes the only wake-up call for the indoctrinated is the ridiculing of their belief system; exposing the ludicrous foundations of their faith in light of modern knowledge and commonsense.

Islamic scriptures are brimming with superstitions, absurdities and sheer madness. To think that there is a higher being out there who would take the time out to reveal universal secrets to mankind yet frequently deliver a hodgepodge of nonsense, would normally be below the intelligence of any right thinking individual, unless shrouded in faith. Anyone prepared to open their mind rather than let it blindly fall into deep submission of blind faith will quickly see through the pretence of Islam's divinity.

The charismatic Muhammad made some extraordinary claims, which at the time, to those hoodwinked under his messenger spell, would have seemed astonishing. For instance his ability to talk to a date palm tree must have been miraculous to those venerating him. In Sahih Bukhari 56:784 we read *The Prophet used to stand by a date-palm on Friday. Then an Ansari man said. "O Allah's Apostle! Shall we make a pulpit for you?" He replied, "If you wish." The next Friday, he delivered the sermon from the pulpit. The date-palm cried like a child! The Prophet said, "It was crying for missing the religious knowledge given near to it."* Do all trees on the planet long for religious sermons to be given near them? Are they all in tears for want of Islam? Maybe it was a special tree! But in SB 58:199 a tree also speaks to Muhammad telling him about the Jinns (spirits) hearing the Qur'an. Muhammad was obviously able to convince his followers of the reality of talking trees back in seventh century Arabia.

In addition to trees, monkeys also have lessons to teach humans. Apparently it is not only Muslim men who are paranoid with adultery amongst their womenfolk. Monkeys are also keen on eradicating such undesirable females from amongst their flock. Muhammad says: SB 58:188: *During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were*

all stoning her, because it had committed illegal sexual intercourse. Muhammad was so eager to reintroduce stoning he related a tale confirming its practice in the animal kingdom.

Fish can also be used by Allah to taunt humans into sinning. The Qur'an tells us of the story of fish that would pop their heads out of the water to tempt the people to catch them but only on the Sabbath, Q7:163 *They transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression.* Q7:166 *When in their insolence they transgressed prohibitions, We said to them: "Be ye apes, despised and rejected..."* After Allah tempts them to work (fish) on the Sabbath he summarily turns them into despised apes.

Not only was Allah fond of turning people into apes but he had a penchant also for pigs and rats. SB 54:524 *The Prophet said, "A group of Israelites were lost. Nobody knows what they did. But they were cursed and changed into rats.*

Performing any act that is prohibited in Islam, such as wearing silk, playing musical instruments or committing adultery can invoke some rather ruthless punishments from the so-called merciful God. In Sahih Bukhari 69:494v Muhammad tells us, *"From among my people those who consider illegal sexual intercourse, the wearing of silk and the use of musical instruments, as lawful, Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."* Obviously no Muslims contravene these rulings else mountains would be toppling down around us, monkeys and pigs would be appearing out of nowhere running around until the day of resurrection, and destruction would be occurring unabated before dawn.

Stones can also have a mind of their own. We read in Sahih Bukhari 5:277 *The Prophet said, Once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone! My clothes, O stone!" till the people of Bani Israel saw him and said, "By Allah, Moses has got no defect in his body." Moses took his clothes and began to beat the stone.* Here Muhammad reveals to mankind the earth shattering news that Moses had no blemishes on his body in addition to the amazing powers of some stones.

Another interesting concept is Allah's love for sneezing and his obvious dislike for yawning which apparently stems from the devil. SB 73:245 gives more details, *The Prophet said, "Allah loves sneezing but dislikes yawning; Yawning is*

from Satan, so if one of you yawns, he should try to stop it, for when anyone of you yawns, Satan laughs at him." So now that we know the Islamic explanation for the cause of yawning, Satan, we can disregard the scientific reasoning which is a physical reflex within the body when the blood system, lungs and brain require a burst of oxygen to be invigorated. In addition we have a God who declares his love for sneezes yet openly proclaims, throughout his Qur'an, hatred and curses on disbelievers. Some may say he has his priorities in the wrong place, but who is to question such a God without at least losing a limb?

Muhammad was a man well versed in medicine. No, he did not discover penicillin, nor did he leave a cure for cancer or vaccinations for common diseases. He did however expound on the theory of the fly antidote. In SB 71:673 the apostle declares, from his God given wisdom, *If a fly falls in the vessel, dip all of it into the vessel and then throw it away, for in one of its wings there is a disease and in the other there is healing antidote for it.* So now we know the remedy for dealing with diseases such as anthrax, cholera, dengue fever, dysentery, typhoid fever, etc caused by flies, simply dip both wings in your child's food and voila the antidote is activated.

Some further medical breakthroughs in brief from the last prophet are:

SB 71:663 *Eating dates will protect you from poison and magic all day long.*

SB 71:641 *The earth of our land and the saliva of some of us cure our patient*

SB 71:637 *Treat poisonous stings with Ruqya* {reciting from Qur'an}

SB 71:619 *Fever is from the heat of Hell, so put it out with water.*

SM 23:5113 *A non-Muslim eats in seven intestines whereas a Muslim eats in one intestine*

SB 71:599 *The best medicines you may treat yourselves with are cupping and sea incense*

SB 71:596 *Treat with the Indian incense, for it has healing for seven diseases*

SB 71:591 *Black cumin is healing for all diseases except death*

SM 16:4131 *Eight men came and swore allegiance to Islam, but became sick. Muhammad said: Why don't you go to our camels and drink their milk and urine.*

For many more medical miracles refer to the Medicine section in the Hadith chapter. Should you decide to try any of these remedies at home but somehow

they do not work as prescribed, note that the prophet has sound scientific reasoning for such failures. In Sahih Bukhari 71:614 we have a man coming to Muhammad for advice on diarrhoea, *A man said, "My brother has got loose motions." The Prophet said, "Let him drink honey." The man returned and said, "I made him drink (honey) but that made him worse." The Prophet said, "Allah has said the truth, and the abdomen of your brother has told a lie."* So there we have it. When a person does not respond to Allah's treatment it must be the body that is lying, for Allah always tells the truth! An important final note regarding medicine is the knowledge that it is only Allah who truly heals. In Sahih Bukhari 71:640 we have Muhammad treating with recitations from the Qur'an saying, *"O Lord, remove the trouble. The cure is in Your Hands, and there is none except You who can remove disease."* So essentially there is no need for doctors or hospitals. All that is required is reading from the Qur'an and depending on Allah to remove illnesses. None, not even doctors, have any ability to cure except Allah.

Polluted water was not a problem for Muhammad. In Sahih Muslim 1:66-67 - *The people asked the Messenger of Allah: Can we cleanse out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown? He replied: Water is pure and is not defiled by anything.* The people of the time, though not aware of bacteria or germ theory, had an inkling of the dangers of unclean water. However Muhammad with his divine wisdom informed them that water can never be polluted because it is pure. One wonders how many innocent lives were lost because of such advice.

Playing games is certainly not child's play in Islamic societies. A simple game of chess is equated to staining oneself with the blood of pigs. Muhammad informs us in Sahih Muslim 28:5612, *He who played chess is like one who dyed his hand with the flesh and blood of swine.* No specific reasons are given, but from the psychological make up of Muhammad's mind, one can deduce that he would rather have his men out on the real battlefield as opposed to sitting at home battling on a board.

Of course it is imperative that we all pay our taxes. We know the penalties in this world for withholding our assets and earnings from the taxman. However are we aware of the punishment for such crimes in the hereafter? Fortunately Muhammad has kindly informed us in Sahih Bukhari 86:89, *On the Day of Resurrection the wealth hidden from taxes, will appear in the shape of a huge bald headed poisonous male snake and swallow the hand of its owner. If the owner of camels does not pay their tax, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves.* It is therefore

imperative that all camels in your possession are taxed and road worthy. Defaulting on taxes for any other asset will incur the wrath of those assets in the form of a poisonous snake ready to devour its owner's hands! Muhammad must have been very keen on collecting taxes in this world for Allah to instigate punishments of such magnitude in the next realm, on behalf of his prophet.

However, prior to being judged on the day of resurrection we must be questioned on entering the grave by angels of the Lord. Muhammad explains the process in Sahih Bukhari 23:422 *"When a human being is laid in his grave two angels come to him and make him sit and ask him: What did you use to say about Muhammad? ... a nonbeliever will say to the angels, 'I do not know' It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."* Don't know about Muhammad at the time of your burial or cannot recite the Qur'an? Well don't be surprised when the merciful Allah sends his angels to whack you over the head with an iron hammer. Muhammad says the crime of not knowing him at death is extremely detrimental and our skull will feel the punishment. But as it cracks, the cries will not be heard by fellow humans or the imaginary jinns.

After you have had a good night's sleep, always remember to clean your nose thoroughly in the morning. For the reason why, let's read what Muhammad has to say in Sahih Muslim 2:462 *When any one awakens from sleep he must clean his nose three times, for the devil spends the night in the interior of his nose.* So here we have another important titbit of information regarding the whereabouts of the devil and how to rid ourselves of his presence from up our nostrils. Sahih Bukhari 54:491 continues, *During sleep, Satan ties three knots at the back of the head and breathes the following words at each knot, 'The night is long, so keep on sleeping.' If that person wakes up and celebrates the praises of Allah, one knot is undone, when he performs ablution the second knot is undone and when he prays, all the knots are undone, and he gets up in the morning lively and gay, otherwise he gets up dull and gloomy.* Satan up to his tricks again tying knots at the back of our heads. So if every non-Muslim appear dull and gloomy it must be because they did not awake, praise Allah, wash and pray.

Dreams are also important and must be dealt with if unfavourable. Muhammad says in Sahih Bukhari 87:115, *A good dream comes from Allah, a bad dream is from Satan. If anyone has a bad dream, he should seek refuge with Allah from Satan and should spit on the left, so the bad dream will not harm him.* Apparently spitting on the right is not recommended for dealing with Satan.

It must be to the left, but be cautious if someone is in bed with you on the left!

But things can get worse should we oversleep and not get up in time to say our prayers to Allah. Muhammad warns us against such a transgression in Sahih Bukhari 21:245 *One who kept on sleeping till morning and had not got up for the prayer, Satan urinates in his ears.* The majority of people in the world do not arise early for pre-dawn Salah (prayers) to Allah, which would suggest a hell of a lot of peeing done by Satan. And because of the varying time zones around the earth, he must be kept quite busy, 24/7.

While on the topic we should note that Muhammad teaches us about everything, even about excrement. Sahih Muslim 2:504 informs us that *He has forbidden us to face the Kaaba at the time of excretion or urination, or cleansing with less than three pebbles, or with dung or bone.* Never face the Kaaba while using the toilet. A compass may be required the next time nature calls. Cleaning up after requires the use of three stones; nothing less will do and it must be an odd number though. Using bones or dried dung is not allowed and no mention is made of toilet paper or good old soap and water.

But the world could, for the last fourteen hundred years, have been rid of Satan. Yes, our hero Muhammad did catch the little devil and as he was about to tie him to a pillar, Allah came along and contrary to simple logic and concern for our ears, nostrils, dreams and misguidance He thought it wise to free the devil to continue causing havoc. The report of the event is included in Sahih Bukhari 22:301 where Muhammad relates *"Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then Allah made him (Satan) return with his head down humiliated."* Muhammad wanted to have Satan tied to the mosque to prove to his followers his supremacy over the devil but conveniently for him Allah decided to let the devil go free, but humiliated nonetheless!

Some of us may wonder why Muslims sport long beards, sometimes dyed a reddish colour, yet shave their moustaches. Well the answer is quite simple. At that time in Arabia, the styles among the Pagan tribes were moustaches on men and among the Jews, beard and moustache. Muhammad was keen on differentiating his Muslim community from outsiders. This was helpful in battle to ensure recognition of combatants and also essential in creating that barrier between believers and nonbelievers. Therefore in Sahih Muslim 2:500 we have Muhammad saying, *Act against the polytheists, trim closely the moustache and grow the beard.* Then in Sahih Bukhari 72:786 the Prophet says, *Jews and*

Christians do not dye their hair so you should do the opposite of what they do. To act against the non believers, it was crucial that the Muslims devise a new look.

According to Muhammad, poets are Satan and it is better to be filled with pus than their poetry. Sahih Muslim 28:5611 tells us of the time Muhammad was travelling and he met a poet reciting poetry. *He said: Detain the Satan, for filling the belly of a man with pus is better than stuffing his brain with poetry.* We do not know the fate of the poet after being detained, however at least we are informed of the folly of filling our brains with poetry.

Muhammad was also a keen geneticist, revealing information only an expert in DNA research could have disclosed so many centuries ago. In Sahih Bukhari 82:830 *A Bedouin came to Allah's Apostle and said, "My wife has delivered a black child." The Prophet said to him, "Have you camels?" He replied, "Yes." The Prophet said, "What colour are they?" He replied, "They are red." The Prophet asked, "Are any of them grey in colour?" He replied, "Yes." The Prophet asked him, "Whence did that greyness come?" He said, "I think it descended from the camel's ancestors." Then the Prophet said, "Therefore, this child of yours has inherited the colour from his ancestors."* The mother and father were fair skinned Arabs, the child was black. Grey haired camels exist among red camels therefore according to Muhammad the child must have inherited its colour from a distant ancestor. No consideration of the possibility that one of the many black slaves kept by the Arabs may have had some input in the matter!

The prophet also warns us about the last day. It is important we keep an eye out for this critical day of judgement; after all our eternity depends on it. He answers the question in Sahih Bukhari 88:232 *What are the portents of this cataclysmic event, "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa."* The Daus tribe must be special to Allah because he has predetermined that their women's dancing around their idol, Dhi-al-Khalasa, while their posterior gyrates, will determine when the last day will be upon us. It would be wise for scientists to study and monitor this tribe and inform the rest of humanity when their women are about to commence their earth shattering dance.

In the Last Days the Dajjal (Anti-Christ) will make an appearance. Muhammad describes him as follows: Sahih Muslim 41:7005-9 *... behold that Dajjal is blind of the right eye and his eye would be like a floating grape. On his forehead are*

the letters k f.r. (Kafir) which every Muslim would be able to read.

Those alive during the last days would hear the sounding of trumpets and at that time people would be transformed in a rather strange manner: SM 41:7055 *Then Allah would cause the water to descend from the sky and people will sprout like vegetables. The only thing in a man which would not decay would be the spinal cord from which the whole frame would be reconstituted on the Day of Resurrection.*

According to Muhammad the spinal cord will not decay and that is what will form the basis for rebuilding the body when Allah is ready for the last day. Shame about those cremated, their spinal cord will not be available for reconstruction.

When this last day does arrive the Muslims will have to kill the non-Muslims. They will be aided and abetted by stones and trees that will give up the whereabouts of the Jews. Allah's Messenger did say in Sahih Muslim 41:6985, *The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews.* It is important that mankind, for its long term safety, plant sufficient Gharqad trees so that non-Muslims hiding behind them will not be revealed to the marauding Muslim fighters.

Dangerous prophecies like this could, in the wrong hands, be self fulfilling, encouraging believers to hasten the last day by fighting against Jews and non Muslims. What could be better, for a believer, than bringing about the last day?

Praying will ensure we are in good stead for that critical day of resurrection. But ensure that when prayers are being offered, the eyes do not glance upwards. Muhammad warns mankind to be aware of this in Sahih Muslim 4:863, *People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away.*

Only when prayers are to be offered, should one wash their hands after using the toilet. In Sahih Muslim, Muhammad tells his followers that washing after toilet use was not necessary even if handling foodstuff. SM 3:728 *The Apostle of Allah came out of the privy after relieving himself and food was brought to him and he took it, and did not touch water. It was said to the Apostle of Allah: You have not performed ablution. He said: I do not intend to say prayer that I should perform ablution (washing).*

It is important to be clean before prayers. But how clean? Muhammad tells us that dust on the face and palm is a sufficient enough cleanser. Sahih Muslim 3:718 explains that after sex, most likely with some unfortunate captives of war, his soldiers had no water to purify themselves. Therefore Muhammad makes the following recommendation, *We were in a military detachment and we had had a seminal emission and did not find water. I rolled in dust and said prayer, and the Apostle said: It was enough for you to strike the ground with your hands and then blow the dust and then wipe your face and palms.*

When the prayers are to be said, make sure you have not eaten camel meat or are among the camels. Praying amongst sheep is fine though, as explained in Sahih Muslim 3:700 *A man asked whether he should perform ablution after eating mutton. Muhammad said: If you do not wish, do not perform it. The man asked: Should I perform ablution after eating camel's flesh? He said: Yes, perform it after eating camel's flesh. The man asked: May I say prayer whilst amongst the sheep? Muhammad said: Yes. The man then asked: May I say prayer where camels lie down? Muhammad said: No.* In other texts we are warned against praying amongst dogs, donkeys and women, so we can now add camels to the list.

Muhammad was obviously a man subject to serious delusional attacks. Either that or he was a compulsive liar. He tells us in Sahih Bukhari, 8:345, of the night Gabriel came down, opened his chest, washed his organs and filled him up with wisdom prior to taking him off to heaven. *"While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with zam-zam water. Then he brought a golden tray full of wisdom and faith and poured its contents into my chest. Then he took my hand and ascended with me to the nearest heaven..."* With Muhammad's chest now cleaned, wisdom could be poured in. In those days the function of the brain was unknown and the heart was considered the reservoir of emotions and knowledge. Hence Muhammad's claim that wisdom and faith was poured into his chest and not his head is understandable coming from someone of that period rather than someone with bona fide knowledge.

With such wisdom though, one would think the prophet would not be afraid of a solar eclipse. But we read in Sahih Bukhari 18:167, *The sun eclipsed and the Prophet got up, being afraid that it might be the Day of Judgment. He went to the Mosque and offered the prayer with the longest Qiyam, bowing and prostration that I had ever seen him doing.* Obviously terrified of the last hour, thinking a solar eclipse was the end of time, the prophet went scampering to the mosque and prayed like he never did before.

There will come a time when faith will not benefit those who never previously believed in Allah. That time will come when the sun rises from the West. Muhammad explains as follows: SM 1:297 *The Messenger of Allah said: The sun glides till it reaches its resting place under the Throne. Then it falls prostrate and remains there until it is asked: Rise up and go to the place whence you came, and it goes back and continues emerging out from its rising place. Then it would be said to it: Rise up and emerge out from the place of your setting, and it will rise from the place of its setting. {i.e. the sun rises from the west} The Messenger of Allah said. Do you know when this would happen? It would happen at the time when faith will not benefit one who has not previously believed or has derived no good from the faith.*

There are so many secrets of the universe that an all knowing, omniscient being could reveal to mankind should he decide to use an intermediary to make contact with us. As we can see above Muhammad did reveal many of these secrets. Here are a few additional choice selections from that era of divine enlightenment:

SB 65:366 *The Prophet said, 'When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else.'*

SB 69:538 *Apostle said, "He who drinks in silver utensils is only filling his abdomen with Hell Fire."*

SB 7368:1 *The Prophet forbade laughing at a person who passes wind.*

SB 72:826 *Allah has cursed those women who have tattooing and those who remove hair from their faces to look beautiful.*

SB 60:409 *Allah's Apostle has cursed the lady who uses false hair.*

SB 72:746 *Allah's Apostle said, "None of you should walk, wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever."*

These pearls of celestial wisdom revealed in the seventh century from the apostle of Allah sadly brought no benefits to mankind. For humanity there were no leaps and bounds in our science, technology or arts that were derived directly from its scriptures. There was no concept of global unity or eradication of injustice. There was however a fervent divine urge to spread this ideology to all mankind by whatever means possible regardless of the consequences.

Extracts from the Qur'an

The word Qur'an means the Reading or the Recitation. Muhammad's first claim of contact from the angel Gabriel was in 612 and this continued through to his death in 632. As Muhammad received his revelations, some were written down by scribes on various crude writing materials such as stones, bones or wood. However many were committed only to the memories of his companions and hence never physically recorded during the lifetime of Muhammad.

The Qur'an was revealed in two distinct phases; the first being in Mecca and the second in Medina. The Meccan surahs (chapters) are basically peaceful and tolerant with the intent of convincing the Pagans, Jews and Christians of his apostleship.

However the suras he produced in Medina are quite the opposite, often times inciting hatred and warfare against the very pagans, Christians and Jews whom he attempted to woo in earlier years. Now the Jews were referred to as apes and pigs (Q5:60) the pagans were to be smited when the fasting month was past (Q9:5) and enmity was to be stirred up with the Christians for forgetting their covenant with Allah. (Q5:14).

After his death, many reciters of the Qur'an were slain in the Battle of Yamama. Umar therefore suggested to Abu Bakr, the then Caliph (Islamic leader), that all the suras of the Qur'an should be brought together into one book.

Zayed, the chief scribe of Muhammad at the time of his death, was assigned the task of compiling the various sources that were either written or memorised, into one source. He sought out the fragments of the Qur'an from every quarter, gathering them together from palm leaves and tablets of white stone and from the memories of faithful men. This first edition of the Qur'an was completed twenty years after Muhammad's death.

However during the rule of Uthman, Zayed was again commissioned, this time to create a revised version of the Qur'an. All copies of the first edition were called in from around the Islamic empire and burnt. This second edition therefore is the version now in use by Muslims and regarded as the word of Allah. Why Uthman should find it necessary to revise the original collection of assembled verses we may never know. And one wonders what changes were made that required the drastic action of recalling all previous copies to be destroyed?

The Qur'an is written in rhyming Arabic prose that consists of 6,200 verses (ayats) contained in 114 chapters (surahs). There is no methodological arrangement of chapters in the book. Other than the very first chapter, the Qur'an is ordered from longest to shortest in terms of number of verses. There is no chronological sequence or subject matter continuity. Determining the order in which Allah felt it necessary to reveal his message is not possible for those unfamiliar with the history of the origins of Islam.

The first chapter aptly titled 'The Opening' is regarded by Muslims as the essence of the Qur'an and it is recited as a daily prayer.

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah, Lord of the Worlds:

The Beneficent, the Merciful: Owner of the Day of Judgment.

Thee alone we worship; Thee alone we ask for help.

Show us the straight path: The path of those whom Thou hast favoured;

Not the path of those who earn Thine anger nor of those who go astray.

That, the entire chapter one, exalts Allah as the only one to be worshipped who favours some by showing them the straight path. It goes on to plea with Allah not to lead the Muslims on the path that makes him angry or the path of those who go astray.

So what does it mean by these paths that make Allah angry or lead men astray? When we read the scriptures we get a clearer picture. Allah is consistently angry with the Jews for rejecting Muhammad as a prophet, and Muhammad often refers to the Christians as being led astray because of their insistence on associating partners, Jesus and the Holy Spirit, with God.

We get verification of this from Sahih Bukhari who informs us that Muhammad said believers will be forgiven of their sins by acknowledging and praising the phrase regarding those who make him angry or go astray and later confirming the Jews and Christians are the ones on the wrong path.

SB12:749 Allah's Apostle said: Say Amen when the Imam says "not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)"; all the past sins of the person whose saying of Amen coincides with that of the angels, will be forgiven.

SB56:662 The Prophet said: You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a masticure {type of lizard}, you too will go there. We said, Do you mean the Jews and the Christians? He replied, Whom else? Meaning, of course, the Jews and

the Christians.

What the opening chapter of the Qur'an is truly saying is "Allah you have favoured me to be on the correct path but do not lead me on the paths that are trodden by the Jews or Christians."

The Qur'an itself borrows heavily on the stories found in the Old and New Testaments. However on many occasions we find Muhammad's interpretations quite different from the original source. Muhammad picked up many of these biblical tales from his early travels, from Warraq (Khadija's cousin) as well from the Jews in Medina who he would often ask when making a decision, "What does your Torah say about such and such?" prior to revealing his take on the matter.

As we shall see from going through the extracts of the Qur'an in this section, a high proportion of its content is directed at the nonbelievers; the terror that they will have to ensue in this life and horrors awaiting them in the next are graphically depicted.

The few Qur'anic verses that extol love and charity if taken in their true context, clearly apply solely within the brotherhood of Islam. Muhammad said that the nonbeliever should be converted to Islam, if they reject it they must pay the Jizya tax with submission, and if they refuse that then they must be killed.

Hence charity outside the Muslim ummah is an oxymoron in the context of Islamic ideology.

What follows is a selection of verses from relevant chapters that highlight the intolerance, hatred, misogyny and absurdities that can be found so readily in the Qur'an.

The Hadiths

The word 'hadith' means communication or narrative that is handed down and recorded. The plural in Arabic is 'ahadith'. From an Islamic perspective, Hadith refers to the various books compiled by respected Islamic scholars who put together the sayings, decrees and deeds of Muhammad.

It is the Islamic consensus that Muslims use the hadith as a pattern to guide their lives and a model for their behaviour. They are an important source reference for understanding the context of many verses of the Qur'an and provide the explanation, interpretation, and the living example of Muhammad, required for teaching of the Qur'an.

A term also often used in conjunction with the subject of ahadith is 'sunnah' (custom). This refers to the traditions as lived and expounded by Muhammad and the early Muslim community.

The major scholars (Imams) who put together the various Hadiths were:

- Imam Al-Bukhari
- Imam Muslim
- Imam Abu Da'ud
- Imam Al-Tirmizi
- Imam An-Nasa'i
- Imam Majah

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Each collection of ahadith is named after their respective compiler. Some collections are considered strong while others, weak. Strong Hadiths are preceded with the title 'Sahih' meaning authentic. Sahih Hadiths are those that can be trusted based on the credibility of the compiler, the reliability of the chain of narrators, trustworthiness of source documents and plausibility that the tradition matched the life of Muhammad.

The Hadiths are also an essential foundation of Islam in that it supports and guides the Islamic rule of law or Sharia. Most of the laws defined by sharia find their basis in the Hadiths, not the Qur'an. How Muhammad punished, spread Islam, instituted marriage and divorce, treated believers and nonbelievers, ran state affairs, defined inheritances and business transaction; what he prescribed (halal) or rejected (haram) are in essence sourced from the Hadiths.

Most ahadith consists of two parts: the text of the report containing the actual

narrative; and the chain of narrators (isnad), which documents the route by which the report was transmitted. The isnad is critical as it determines the reliability of the hadith; in other words who narrated it and from whom they heard it. In this book the isnad is not included as there is no need to verify the hadith's source here and more importantly to simplify the presentation, removing unnecessary chain of Arabic names.

Initially the sunnah of the prophet was transmitted orally from the companions down through successive generations. The grandson of Umar (the second caliph), Umar II evaluated and gathered into written collections many of the previous oral sources. Though these original writings have not survived, they most likely formed a basis for the works by Bukhari, Muslim, Da'ud, *et al.*

This chapter concentrates on the Hadith collection, **Sahih Muslim** by Imam Muslim (817-874) and is arranged in sections based on the chapters of that collection.

However also included are ahadith from other collections, Sahih al-Bukhari (SB), Sunan Abu Da'ud (SAD) and Sunan al-Tirmizi (SAT). These are inserted at the end of relevant sections of Sahih Muslim and identified by their respective abbreviation.

Faith

1:23 The Prophet said: Do you know what belief in Allah really implies? It implies testimony to the fact that there is no god but Allah, and that Muhammad is the messenger of Allah, establishment of prayer, payment of Zakat, fast of Ramadan, that you pay one-fifth of the war booty to Allah's representative.

1:25 The Messenger of Allah said: I forbid you to do four (things): dry gourds (drinking vessel derived from a hard-shelled fruit), green-coloured jars, hollowed stumps of palm-trees, and receptacles. I, however, inquired from the Messenger of Allah (if we discard those utensils which you have forbidden us to use), then what type of vessels should be used for drink? He (the Prophet) replied: In the waterskin the mouths of which are tied (with a string). We said: Prophet of Allah, our land abounds in rats and waterskins cannot remain preserved. The Prophet of Allah said: Drink in waterskins even if these are nibbled by rats.

1:33 The Messenger of Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat (tax) and if they do it, their blood and property are guaranteed protection on my behalf.

1:34 The Messenger of Allah said: He who professed that there is no god but Allah and denies worship of all other gods, his property and blood remains secure from destruction.

1:71 The Messenger of Allah said: None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.

1:98 Apostle of Allah observed: Islam is sincerity and well wishing. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims.

1:102 Jabir b. 'Abdullah said: I pledged allegiance to the Apostle of Allah on sincerity and well-wishing for every Muslim.

1:122 The Messenger of Allah observed: Abusing a Muslim is an outrage and fighting against him is unbelief.

1:129 The Prophet said: The slave who fled from his master committed an act of infidelity as long as he would not return to him.

1:131 The Prophet said: When the slave runs away from his master, his prayer is not accepted.

1:142 The messenger of Allah observed: O womenfolk, I saw you in bulk amongst the dwellers of Hell. You curse too much and are ungrateful to your husbands. Your lack of common sense is judged by the fact that the evidence of two women is equal to one man. You spend some nights and days in which you do not offer prayer and in the month of Ramadan you do not observe the fast.

1:148 The Messenger of Allah was asked about the best of deeds. He observed: Belief in Allah and His Messenger. He (the inquirer) said: What next? He (the Prophet) replied: Jihad (holy war) in the cause of Allah. He (the inquirer) again said: What next? He (the Prophet) replied: Pilgrimage accepted into the grace of the Lord.

1:169 The Messenger of Allah said: He who worship only Allah entered Paradise and he who worship other gods entered Fire.

1:172 The Prophet observed: There is none who affirmed there is no God but Allah and died in this state and did not enter Paradise. I (Abu Dharr) said: Even if he committed adultery and theft? He (the Prophet) replied: Yes even though he committed adultery and theft. I (again said): Even if he committed adultery and theft? He replied: Yes even though he committed adultery and theft. The Prophet repeated it three times.

1:210 The Messenger of Allah remarked: The small garment which he (a Muslim) stole from the war booty on the day of Khaibar but was not his share, there will be burning of the Fire of Hell on him. {Stealing from Muslims will land you in hell but war booty stolen from murdered non-Muslims would take you to paradise.}

1:284 Messenger of Allah observed: He who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state of disbelief, he shall be but one of the denizens of HellFire.

1:287 The Messenger of Allah said: By Him in Whose hand is my life, Jesus, will soon descend among you as a just judge. He will break crosses {destroy Christianity}, kill swine {Jesus will be exterminating all the pigs} and abolish Jizya {there would be no nonbelievers left so the Jizya tax, would be automatically abolished} and the wealth will pour forth to such an extent that no one will accept it.

1:313 The Messenger of Allah said: The roof of my house was cleft when I was in Mecca and Gabriel descended and opened my heart and then washed it with the water of Zam-zam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by the hand, he ascended with me to heaven, and when we came to the lowest heaven, Gabriel said to the guardian of the lowest heaven: Open. He asked who was there? He replied. It is Gabriel. He again asked who is with him. He replied: It is Muhammad with me. He was asked if he had been sent for, He (Gabriel) said: Yes. Then he opened (the gate). When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked up to his right, he laughed and when he looked to his left, he wept. He said: Welcome to the righteous apostle and the righteous son. I asked Gabriel who he was and he replied: He is Adam and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of Paradise and the parties which are on his left side are the inmates of Hell; so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept. Then Gabriel ascended with me to the second heaven. He asked its guardian to open (its gate), and its guardian replied in the same way as the guardian of the lowest heaven had said. He opened it. I found in the heavens Adam, Idris, Jesus, Moses and Abraham, but he did not ascertain as to the nature of their abodes except that he had found Adam in the lowest heaven and Abraham in the sixth heaven. Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens. Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses said: Return to thy Lord, for thy Ummah would not be able to bear this burden. Then I came back to my Lord and He removed a portion out of that. I then again went to Moses and informed him about it He said: Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are now reduced to five prayers each day but will be equal to fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. Gabriel then travelled with me till we came to the farthest lote-tree many a colour had covered it which I do not know. Then I was admitted to Paradise and saw in it domes of pearls, and its soil of musk.

1:349 The Messenger of Allah said: On the day of resurrection, Allah will gather people, a bridge would be set over hell, and I {Muhammad} and my followers would be the first to pass over it. The angels would bring out from the fire those who worshipped only Allah but had committed sins; to whom Allah decided to show mercy. Those who would say: There is no god but Allah. They (the angels) would recognise them in the Fire by the marks of prostration. Allah has forbidden the fire to consume the marks of prostration. {Muslims no matter what sins they commit will be admitted into paradise.}

1:352 The Messenger of Allah said: You (the believers) will not feel any trouble in seeing Allah on the Day of Resurrection any more than in seeing the sun or moon on a clear day. When the Day of Resurrection comes every people follow what they used to worship. Then all who worshipped idols and stones would fall into the Fire. Then the Jews and Christians would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair or Jesus, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed to a certain direction and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire and the raging flames of fire would be consuming one another, and they would fall into the Fire. Then there would be no one left except he who

worshipped Allah, be he pious or sinful.

1:373 The Messenger of Allah said: Allah would gather people on the Day of Resurrection and they would be concerned about it. Ibn Ubaid said: How can we seek intercession with our Lord on that day. The Prophet said: They would come to Adam and say intercede for us with thy Lord. But he would say: I am not in a position to do this, go to Noah. He would say: I am not in a position to do that for you better you go to Ibrahim. But he would say: I am not in a position to do that for you, you better go to Moses. But he would say: I am not in a position to do that for you, you better go to Jesus. But he would say: I am not in a position to do that for you; you better go to Muhammad, a servant whose former and later sins have been forgiven. So they would come to me and I would ask the permission of my Lord and it would be granted to me. I shall then intercede bringing them out from the Fire and make them enter Paradise.

1:384 The Messenger of Allah said: I will come to the gate of Paradise on the Day of Resurrection and would seek its opening and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee.

1:389 The Prophet of Allah said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah (community of Muslims) on the Day of Resurrection. {ie. Do not follow other apostles because they have used up their prayers, only Muhammad can beg pardon for you on the day of resurrection}.

1:418 The Apostle of Allah said: Seventy thousand of my Ummah would enter Paradise without rendering an account. Upon this a person said: Messenger of Allah, pray to Allah that He make me one of them. He (the Prophet) said: O Allah make him one of them.

1:398 A person inquired: Messenger of Allah, where is my father? He (Muhammad) said: He is in the Fire. Verily my father and your father are in the Fire.

1:409 Abbas say: Messenger of Allah, verily Abu Talib (the uncle who raised Muhammad) defended you and helped you; would it be beneficial for him? He (the Prophet) said: Yes; I found him in the lowest part of the Fire and I brought him to the shallow part and he would be wearing two shoes of Fire which would boil his brain.

1:416 Aisha asked: Messenger of Allah, the son of Jud'an (a relative of hers) established ties of relationship and fed the poor. Would that be of any avail to him? He said: It would be of no avail to him.

1:417 The Messenger of Allah said: Behold! My forefathers are not my friends. Verily Allah and the pious believers are my friends.

SB 1:14 The Prophet said 'None of you will have faith till he loves me more than his father, his children and all mankind.'

Purification

2:436 I saw the Messenger of Allah perform ablution (cleansing) like this: He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head; then washed his right foot up to the ankle three times, then washed his left foot like that. Then the Messenger of Allah said: He who performs ablution like this ablution of mine and then stood up for prayer and offered two parts of prayer, all his previous sins are expiated. {Committing sins then rinsing a few parts of the body followed by a couple prayers will annul your wrong doings and ready you for paradise.}

2:495 Five are the acts of Fitra (Islamic teaching): circumcision, shaving pubic hair, cutting the nails, plucking the hair under the armpits and clipping the moustache.

2:500 The Messenger of Allah said: Act against the polytheists, trim closely the moustache and grow beard. {For the identification of faces, Muslims have been ordered to trim the moustache and wear the beard, so that they may be distinguished from the non-Muslims}

2:504 Muhammad has forbidden us to face the Mecca at the time of excretion or urination. You must not clean with less than three pebbles. Do not use bones or dung to clean yourself.

2:551 The Messenger of Allah ordered killing of the dogs, but granted concession for hunting and security dogs and said: When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time.

3:577 When any amongst the wives of the Prophet menstruated, the Messenger of Allah asked her to tie a waist-wrapper over her body and then he embraced her.

3:669 The Messenger of Allah said: Moses once went for a bath and placed his clothes on a stone and the stone moved on with his clothes. Moses ran after it saying: O stone, my clothes, O stone, my clothes, and Banu Isra'il had the chance to see the private parts of Moses, and said: By Allah, Moses does not suffer from any ailment. The stone then stopped, till Moses had been seen by them, and he then took hold of his clothes and struck the stone.

3:684 Abu Musa asked A'isha, "What makes a bath obligatory for a person?" She replied: "You have come across one well informed! The Messenger of Allah said 'When anyone sits amidst four parts of the woman and the circumcised parts touch each other a bath becomes obligatory.'" {This verse clearly has Muhammad implying that both male and female would be expected to be circumcised. Otherwise he would have just as easily have said when their genitals touch.}

3:692 Ja'far al-Damari reported: I saw the Messenger of Allah take slices from goat's shoulder and then eat them. He was called for prayer and he got up, leaving aside the knife, and offered prayer but did not perform ablution {Washing of hands and feet.}

3:700 A man asked the Messenger of Allah whether he should perform ablution after eating mutton. The Messenger of Allah said: If you do not wish, do not perform it. The man asked: Should I perform ablution after eating camel's flesh? He said: Yes, perform it after eating camel's flesh. The man asked: May I say prayer whilst amongst the sheep? The Messenger of Allah said: Yes. The man then asked: May I say prayer where camels lie down? The Prophet said: No.

3:716 The Messenger of Allah sent me on an errand and I had a seminal emission, but could find no water, and rolled myself in dust just as a beast rolls itself. I came to the Messenger of Allah then and made a mention of that to him and he (the Prophet) said: It was been enough for you to do thus.

3:718 We were in a military detachment and we had had a seminal emission and did not find water. I rolled in dust and said prayer, and the Apostle said: It was enough for you to strike the ground with your hands and then blow the dust and then wipe your face and palms.

3:723 Abu Huraira reported: The Messenger of Allah happened to meet me when sexually defiled, and I

slipped away and took a bath and then came and said: I was sexually defiled. Upon this he the Prophet remarked: A Muslim is never defiled.

3:728 The Apostle of Allah came out of the privy after relieving himself, and food was brought to him and he took it, and did not touch water. It was said to the Apostle of Allah: You have not performed ablution. He said: I do not intend to say prayer that I should perform ablution (washing).

Prayer

4:745 The Messenger of Allah used to attack the enemy when it was dawn. He would listen to the Adhan (prayer); so if he heard an Adhan, he stopped, otherwise made an attack. Once on hearing a man say: Allah is the Greatest, there is no god but Allah, the Messenger of Allah said: You have come out of the Fire (of Hell).

4:747 Allah's Messenger said: When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah for me, a rank in Paradise (al-Wasila), fitting only for one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.

4:747 The Messenger of Allah said: If anyone says I testify that there is no god but Allah and Muhammad is His Messenger, and I am satisfied with Allah as my Lord, with Muhammad as Messenger and with Islam as religion, his sins would be forgiven.

4:807 The Prophet instructed Muslims to say: "O Allah! bless Muhammad, his wives and his offspring as Thou didst bless Ibrahim, and grant favours to Muhammad, and his wives and his offspring as Thou didst grant favours to the family of Ibrahim."

4:860 The Messenger of Allah said: Follow the Imam in prayer. Does the man who lifts his head before the Imam not fear that Allah may change his face into that of an ass?

4:863 The Messenger of Allah said: People should avoid lifting their eyes towards the sky while praying, otherwise their eyes would be snatched away.

4:1032 The Messenger of Allah said: Prayer would be cut off by passing of an ass, woman, and black Dog. I said: what feature is there in a black dog which distinguishes it from the red dog and the yellow dog? The Messenger said: The black dog is a devil.

4:1058 The Prophet said: There have been five things conferred upon me which were not granted to anyone before me. These are: Other apostles were sent particularly to his own people, whereas I have been sent to all the red and the black, the spoils of war have been made lawful for me, the earth has been made sacred and pure as a mosque for me, I have been supported by awe by which the enemy is overwhelmed from a great distance and I have been granted intercession.

4:1062 The Messenger of Allah said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror in the hearts of enemies; spoils of war have been made lawful to me; the earth has been made clean for me as a place of worship; I have been sent to all mankind; and the line of prophets is closed with me.

4:1063 The Messenger of Allah said: While I was asleep I was brought the keys of the treasures of the earth which were placed in my hand. {Muslims use this verse to justify claiming the wealth of the earth by conquering others to get what they see as rightfully theirs.}

4:1082 As the Messenger of Allah was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in that very state: Let there be curse upon the Jews and the Christians.

4:1084 The Messenger of Allah said: He who built a mosque for Allah, the Exalted Allah would build for

him a house in Paradise.

4:1094 Mu'awiya b. al-Hakam said: Messenger of Allah, should I grant her (his slave) freedom? He (the Prophet) said: Bring her to me. He said to her: Where is Allah? She said: He is in the heaven. He said: Who am I? She said: you are the Messenger of Allah. He said: Grant her freedom, she is a believing woman. {Only when a slave accepted Islam would Muhammad advocate freeing them.}

4:1116 The Messenger of Allah said: When any one of you prays, he must not spit in front of him, for Allah is in front of him when he is engaged in prayer. But it is permissible to spit on the left side or under the left foot.

4:1134 The Messenger of Allah: When the supper is brought before you, and it is also the time to say prayer, first take food before saying evening prayer and do not hasten to prayer, till you have taken the food. {Apparently food is more important than prayer.}

4:1432 I would say prayer along with you which is near to the prayer of the Messenger of Allah invoking blessing (of Allah) upon Muslims-and curse upon the unbelievers.

4:1829 At the Battle of Dhat ar-Riq'a a group formed a row and prayed along with Muhammad, and a group fought with the enemy. He led the group which was along with him. Then they departed and formed a row facing the enemy. Then the second group came and he led them in the remaining prayer.

4:1856 Allah's Messenger said: The best day on which the sun rises is Friday; on it Adam was created, on it he was made to enter Paradise, on it he was expelled from it.

4:1862 The Messenger of Allah said: For the Jews the day set aside for prayer was Saturday, and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday. We were guided correctly to Friday, but Allah diverted those who were before us (Jews & Christians) from it. In this order then Jews and Christians come after us on the Day of Resurrection.

4:1885 When Allah's Messenger delivered a sermon, his eyes became red, his voice rose and his anger increased so that he was like one giving a warning against the enemy and saying: "The enemy has made a morning attack on you and in the evening too." He would also say: "The last Hour and I have been sent like these two." and he would join his forefinger and middle finger; and would further say: "The best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation different from revealed Islamic scripture is error."

4:1926 He (Muhammad) then walked on till he came to the women and preached to them and admonished them, and asked them to give alms, for most of them are the fuel for Hell. A woman having a dark spot on the cheek stood up and said: Why is it so, Messenger of Allah? He said: For you grumble often and show ingratitude to your husband. And then they began to give alms out of their ornaments such as their earrings and rings which they threw on to the cloth of Bilal (the messenger).

4:1972 The Messenger of Allah said: "Allah listened to him who praised Him. The eclipse of the sun and the moon are among the signs of Allah with which Allah terrifies His servants. So when you see them under eclipse, remember Allah till they are brightened.

4:1962 Whenever the wind was stormy, the Apostle of Allah used to say: O Allah! I seek refuge with Thee from what is evil in it, what evil it contains, and the evil of that what it was sent for; and when there was a thunder and lightning in the sky, his colour underwent a change, and he went out and in, backwards and forwards; and when the rain came, he felt relieved.

4:1963 When he saw dark clouds or wind, the signs of fear were depicted on his face. He said: I am afraid that there may be a calamity that might fall upon my Ummah, for a people was afflicted with wind. And when he saw rainfall he said: It is the mercy of Allah.

4:2002 Umm Salama reported: When Abu Salama (her husband) died, I went to the Apostle of Allah and said: Messenger of Allah, Abu Salama has died. He (Muhammad) told me to recite: "O Allah, forgive me and him (Abu Salama) and give me a better substitute than he." So I said this, and Allah gave me in

exchange Muhammad (as husband), who is better for me than him (Abu Salama). {Umm Salama was the widow of Abu Salama. He died at Uhud, and Muhammad married her four months later.}

4:2016 Allah's Apostle said: The dead is punished in the grave because of his family's weeping over it.

4:2127 Aisha narrated: One night Muhammad left her home after he thought I was asleep. I secretly followed him and when he came back and saw I was panting, he inquired where I had gone. He told me if I concealed what I was doing the Subtle and the Aware (ghosts) would inform him. Then I confessed that I had followed him, He struck me on the chest which caused me pain and then said: Did you think that Allah and His Apostle would deal unjustly with you?

4:2129 Allah's Messenger said: I sought permission to beg forgiveness for my mother, but He (Allah) did not grant it to me. {Muhammad claims throughout the Qur'an and Hadiths that he can intercede on behalf of anyone who followed him. Yet he could not do this for his own mother, father or uncle who raised him.}

SB 9:490 Narrated by Aisha: The things which annul the prayers were mentioned before me. The prophet said, "Prayer is annulled by a dog, a donkey and a woman if they pass in front of the praying people." {Women are classed with dogs and donkeys as distractions to men's prayers. That might explain why they are excluded from many mosques.}

SB 11:582 Allah's Apostle said, "When the call to prayer is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the prayer. When the prayer is completed he comes back and whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall to his mind before the prayer and that causes him to forget how much he has prayed."

SAD 204:570 Aisha said: "Prophet of Allah, I like praying with you." He replied: "I had known that you like praying with me. But your prayer in your private room is better than your prayer in other rooms of your house, and your prayer in other rooms of your house is better than your prayer in the halls of your house, and your prayer in the halls of your house is better than your prayer in your community's mosque, and your prayer in your community's mosque is better than your prayer in my mosque." {Muhammad tells Aisha the best place for her to pray is in her own room. The worse place is in the mosque. Thereby laying the foundation for the exclusion of women from mosques. They basically should stay at home.}

Tax, Fasting and Pilgrimage

5:2144 Allah's Messenger said: A Muslim pays no Sadaqa (tax) for his slaves or horses.

5:2187 Maimuna bint Harith reported that she set free a slave-girl. But the Messenger of Allah said: Had you given her to your maternal uncles, you would have had a greater reward.

5:2207 Allah's Messenger said: There is never a day wherein servants of God get up at morn, but are not visited by two angels. One of them says: O Allah, give him more who spends (tax for the sake of Allah), and the other says: O Allah, bring destruction to one who withholds (from Allah).

5:2207 Allah's Messenger said: There would come a time for the people when man would be seen followed by forty women seeking refuge with him on account of the scarcity of males and abundance of females.

5:2238 The Messenger of Allah said: No woman should observe fast when her spouse is present but with his permission. And she should not admit any of her relatives in his house, while he (her husband) is present. {When her husband is at home a woman cannot fast without his permission. This is so that they can perform their duties to their husbands unhindered. It should be noted that one of the reasons Muhammad said most women go to hell is because they do not fast in the holy month. If the husband controls her fasting he therefore also controls her destiny.}

5:2303 When Mecca was conquered the Messenger of Allah set about distributing to some persons of

Quraish (Jewish tribe) one hundred camels. Upon this they (the young people from the believers) said: The Messenger has bestowed camels upon the people of Quraish, and he ignored us, whereas our swords are still dripping blood (from battle with them). The Messenger of Allah said: I give gifts to persons who were quite recently in the state of unbelief, so that I may incline them to truth (Islam). So you should show patience till you meet Allah and His Messenger. They said: We would show patience.

5:2315 Abdullah reported: The Messenger of Allah distributed spoils of war. Upon this a person said: This is a distribution in which the pleasure of Allah has not been sought. I came to the Apostle of Allah and informed him in an undertone. He (the Prophet) was deeply angry at this and his face became red till I wished that I had not made a mention of it to him.

5:2325 The Messenger of Allah said: A group would separate itself when there would be dissension among the Muslims. Out of the two groups who would be nearer the truth would kill the other. {Conflict between Muslim groups can be justified using Muhammad's words that those who have the truth will kill those who don't.}

5:2328 The Messenger of Allah said: There would arise at the end of the age a people who would be young in age and immature in thought, but they would talk as if their words are the best among the creatures. They would recite the Qur'an, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So when you meet them, kill them, for in their killing you would get a reward with Allah on the Day of judgement.

6:2361 Allah's Messenger said: When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained.

6:2486 The Prophet said: You are going to encounter the enemy in the morning and breaking of the fast would give you strength, so break the fast. As it was a point of stress, so we broke the fast.

6:2550 Aisha did not observe fast out of regard for the Messenger of Allah. {Aisha did not observe fasting in order to look after the prophet so she would be a prime candidate for hell according to Muhammad.}

6:2569 Allah's Messenger said: In Paradise there is a gate which is called Rayyan through which only the observers of fast would enter on the Day of Resurrection. It would be proclaimed: Where are the observers of fast that they should be admitted into it? And when the last of them would enter, it would be closed and no one would enter it.

7:2803 Ja'far b Muhammad reported: Allah's messenger then went to the place of sacrifice, and sacrificed sixty-three camels with his own hand. Then he gave the remaining number to Hadrat who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet and Hadrat) took some meat out of it and drank its soup.

7:3024 In the year of Hudaibiya Allah's Messenger sacrificed a camel for seven persons and a cow for seven persons.

7:3030 Allah's Messenger sacrificed a cow on behalf of Aisha on the Day of Nahr

7:3032 According to the Sunnah of the Prophet a camel must be made to stand up festered and then sacrificed. It must not be sacrificed kneeling down.

7:3033 Aisha reported that Allah's Messenger sent the sacrificial animals from Medina (to Mecca). I wove garlands for his sacrificial animals and then he hung them round their necks.

7:3105 Allah's Apostle said: It is not lawful for a woman who believes in Allah and the hereafter to undertake a day's journey except in the company of a male relative.

7:3125 Allah's Messenger had ordered a group of people to make announcement to the people on the Day of Nahr: "After this year no polytheist may perform the Pilgrimage." {The Kaaba, which had been open to all in pre-Islamic times, was closed to all except Muslims after Muhammad conquered Mecca. See also Qur'an

Marriage and Divorce

8:3236 Someone among the companions said: I will not marry women; another said: I will not eat meat; and another said: I will not lie down in bed. He the Prophet said: What has happened to these people that they say so and so, whereas I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with me.

8:3239 Uthman b. Maz'un decided to live in celibacy, but Allah's Messenger forbade him to do so, and if he had permitted him, we would have got ourselves castrated.

8: 3240 Allah's Messenger told his companions: "The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart."

8:3247-49 Allah's Messenger came to us and permitted us to contract temporary marriage. Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Prophet. We contracted temporary marriage giving a handful of dates or flour during the lifetime of Allah's Messenger.

8:3252 Sabra Juhanni reported: Allah's Messenger permitted temporary marriage for us. So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her for contracting temporary marriage, whereupon she said: What dowry would you give me? I said: My cloak. I remained with her for three nights, and then Allah's Messenger said: He who has any such woman with whom he had contracted temporary marriage, he should let her go.

8:3309 Aisha reported: "*Allah's Messenger* married me when I was six years old, and I was admitted to his house at the age of nine. Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, came there, and I was entrusted to him."

8:3311 'A'isha reported that Allah's Apostle married her when she was seven years old, and she was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Prophet) died she was eighteen years old.

8:3315 A man came to Allah's Messenger and said: I have contracted marriage with a woman of the Ansar, whereupon Allah's Apostle said: For what dowry did you marry her? He said: For four 'uqiyas. Thereupon Allah's Apostle said We have nothing which we should give you. But there is a possibility that we may send you to a raid where you may get booty. So he sent that man in the expedition which was despatched to Banu 'Abs. {It's obviously justifiable to steal from others to obtain your dowry.}

8:3354 Allah's Messenger said: A divorced woman cannot return to her husband unless she marries another and he has tasted her sweetness.

8:3354 A person divorced his wife by three pronouncements (repeating "I divorce you" three times); then another person married her and he also divorced her without having sexual intercourse with her. Then the first husband of her intended to remarry her. It was about such a case that Allah's Messenger was asked, whereupon he said: No, until the second one has tasted her sweetness as the first one had tasted.

8:3367 Allah's messenger said: By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the one who is in the heaven is displeased with her until he (her husband) is pleased with her.

8:3428 Sahla daughter of Suhail came to Allah's Messenger and said: I swear by Allah that I see in the face of Abu Hudhaifa the signs of disgust on account of entering the house, whereupon Allah's Messenger said: Suckle him. She said: He has a heard. But he (again) said: Suckle him, and it would remove what is there on

the face of Abu Hudhaifa. She said: (I did that) and, by Allah, I did not see (any sign of disgust) on the face of Abu Hadhaifa. {Suckle strange men working with you and the signs of disgust on their faces will turn to smiles!}

8:3432 At the Battle of Hanain Allah's Messenger sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the men seemed to refrain from having intercourse with captive women because of their husbands were polytheists. Then Allah sent down the verse allowing sex with the captured women – “those whom your right hands possess”.

8:3448 When anyone who has already a wife marries a virgin, he should stay with her for seven nights and then turn to his other wife, but if he marries a woman who has been previously married he should stay with her for three nights.

8:3451 As Sauda bint Zam'a became old, she had made over her day which she had to spend with Allah's Messenger to 'A'isha. She said: I have made over my day with you to 'A'isha. So Allah's Messenger allotted two days to 'A'isha, her own day (when it was her turn) and that of Sauda.

8:3453 When the prophet said Allah revealed to him: “You may defer any one of your wives you wish, and take to yourself any you wish; and if you desire any you have set aside no sin is chargeable to you”, I (Aisha) said: It seems to me that your Lord hastens to satisfy your desire. {It seemed as if it finally dawned on Aisha that Allah was really Muhammad's alter ego, there to reveal commands to satisfy his desires.}

8:3450 Allah's Apostle had nine wives. So when he divided his stay with them, the turn of the first wife did not come but on the ninth day. They all the wives used to gather every night in the house of the one where he had to come and stay that night. It was the night when he had to stay in the house of Aisha when Zainab came there. He stretched his hand towards Zainab, whereupon 'A'isha said: It is Zainab. Allah's Apostle withdrew his hand.

8:3458 Jabir b. 'Abdullah reported: I met the Apostle of Allah whereupon he said: Jabir, have you married? I said: Yes. He said: A virgin or one previously married? I said: With one previously married, whereupon he said: Why did you not marry a virgin with whom you could sport and she could sport with you, or you could amuse with her and she could amuse with you? A woman is married for four reasons, for her religion, her property, her status, her beauty.

8:3466 Allah's Messenger said: Woman is like a rib. When you attempt to straighten it, you would break it. And if you leave her alone you would benefit by her, and crookedness will remain in her.

8:3471 Allah's Messenger said: Had it not been for Eve, woman would have never acted unfaithfully towards her husband.

8:3325 Allah's Messenger set out on an expedition to Khaibar. As he entered the habitation he called: Allah-o-Akbar. Khaibar is ruined. And when we get down in the valley of a people evil is the morning for the warned ones. Abd al-'Aziz said: Muhammad and the army took Khaibar by force, and there were gathered the prisoners of war. There came Dihya and he said: Messenger of Allah, bestow upon me a girl from the prisoners. Muhammad said: Go and get any girl. He made a choice for (seventeen year old) Safiyya. There came a person to Allah's Apostle who said: Apostle of Allah, you have bestowed Safiyya upon Dihya but she is worthy of you only. He said: Call him along with her. So he came along with her. When Allah's Apostle saw her he said: Take any other woman from among the prisoners. Muhammad spent that night with her {hours after she witnessed the murder of her husband and father}. Allah's Apostle appeared as a bridegroom in the morning. He said: He who has anything to eat should bring that and that was the wedding feast of Allah's Messenger.

8:3330 When the 'Iddah of Zainab was revealed {verse from Allah telling Muhammad he should marry Zainab, the wife of his adopted son Zaid}, Allah's Messenger said to Zaid to make a mention to her about him. Zaid said to her: Zainab, Allah's Messenger has sent me with a message to you and revealed the verse of the Qur'an pertaining to her marriage to the prophet. Then Allah's Messenger came to her without permission.

8:3331 Anas reported: I did not see Allah's Messenger giving a wedding feast on the marriage of any one of his wives as he did in the case of his marriage with Zainab, for then he sacrificed a goat on this occasion.

9:3474 Allah's Messenger said: If you have divorced your wife with one pronouncement {*talaaq* – I divorce you or literally ‘undoing the knot’} or two then you can take her back, but if you have divorced her with three pronouncements, then she is forbidden for you until she married another husband.

9:3475 Ibn Umar reported: I divorced my wife when she was in the state of menses. Whereupon Allah's Messenger said: Command him to take her back and leave her (in that state) until she is purified. Then divorce her when she is pure or she is pregnant.

9:3506 Jabir b. 'Abdullah reported: Abu Bakr (father of Aisha) and 'Umar (father of Hafsa) came and sought permission to see Allah's Messenger. They found Allah's Apostle sitting sad and silent with his wives around him. Allah's Messenger said: They are around me as you see, asking for extra money. Abu Bakr then got up went to 'A'isha and slapped her on the neck, and 'Umar stood up before Hafsa and slapped her saying: You ask Allah's Messenger which he does not possess.

9:3507 'Umar b. al-Khattab spoke to Hafsa his daughter {a wife of the prophet}: The news has reached me that you cause Allah's Messenger trouble. Had I not been your father he would have divorced you. {One day Muhammad was supposed to be with Hafsa, but instead he sent her to her father's house. She returned to find him with Mary a slave (concubine) in her bed. He asked her to keep it a secret but she spread the news, angering Muhammad who told his then angry wives that he would have nothing to do with them. He threatened them with divorce and replacement with better wives. See Qur'an 66:5}.

9:3512 Fatima bint Qais reported that Abu 'Amr divorced her absolutely when he was away from home. She went to Allah's Messenger and mentioned that to him. He said: There is no maintenance due to you from him and he commanded her to spend the 'Idda in the house of Ibn Umm Maktum, for he is a blind man and you can put off your garments. She said: When my period of 'Idda was over, I mentioned to him that Mu'awiya and Jahm had sent proposals of marriage to me, whereupon Allah's Messenger said: As for Abu Jahm, he does not put down his staff from his shoulder and as for Mu'awiya, he is a poor man having no property; marry Usama b. Zaid (Mohammed adopted son). I objected to him, but he again said: Marry Usama; so I married him. {*Idda* is a period of waiting during which a woman cannot remarry to ensure she is not pregnant. A woman if she is to survive after divorce must remarry for no maintenance allowance is due her}

9:3539 Allah's Messenger said on the pulpit: “It is not permissible for a woman believing in Allah and the Hereafter to mourn for the dead beyond three days, but in the case of the husband it is permissible for four months and ten days.” {No mention of mourning period for a wife is stipulated}.

9:3553 Uwaimir came to Allah's Messenger and said: Messenger of Allah, tell me about a person who found a man with his wife. Should he kill him, or how should he act? Thereupon Allah's Messenger said: “Verses have been revealed concerning you and your wife.” Without four witnesses to confirm the crime, Allah recommended they both invoked curses inviting the wrath of Allah on themselves if not telling the truth. So he divorced her with three pronouncements ('I divorce you' three times) as Allah's Messenger had commanded him. Ibn Shihab said: Subsequently that was the practice. (al Mutala'inain) {If you do not have four witnesses just say you are telling the truth and invoke the curse of Allah upon yourself. If you are lying the curse will take effect. Sharia law on divorce – as simple as that.}

9:3562 Allah's Messenger asked a person from the Ansar and his wife to invoke curses upon one another in order to testify to their truthfulness, and then effected separation between them. {Muhammad recommended invoking curses upon one another as the way to ascertain the truth? So much for fact finding, investigation, dialogue, reason and logic?}

9:3595 Allah's Messenger said: The right of inheritance for a freed slave rests with one who emancipates. {A freed slave had no rights to their spouse or children once emancipated. Any inheritance due to them would go to the person freeing them.}

9:3600 Allah's Apostle said: He who took the freed slave as his ally without the consent of his previous master, there is upon him the curse of Allah and that of His angels and that of the whole mankind, and there will not be accepted from him his obligatory acts on the Day of Resurrection. {Freed slaves must obtain permission from their previous owners before they can seek any new friends.}

9:3601 Ali {Muhammad's son-in-law} said: He who thinks that we (the Muslims) read anything else besides the Book of Allah tells a lie. He who innovates {develops new ideas/philosophy/technology} or gives protection to an innovator, there is a curse of Allah and that of His angels and that of the whole humanity upon him.

9:3604 Allah's Messenger said: He who emancipates a believing slave. Allah will set free from Fire his every limb for every limb of his (slave's), even his private parts.

SB 4:231 I asked 'Aisha about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allah's Apostle and he would go for the prayer while water spots were still visible."

SB 6:301 Once Allah's Apostle went out to the Musalla he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hellfire were women." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

SB 7:121 The Prophet said, 'If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning.'

SB 6:298 Aisha said The Prophet and I used to take a bath from a single pot. During my menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me.

SB 38:504 Narrated Jabir bin 'Abdullah: I was accompanying the Prophet on a journey and was riding a slow camel that was lagging behind the others. When we approached Medina, I started going towards my house. The Prophet said, "Where are you going?" I said, "I have married a widow." He said, "Why have you not married a virgin to fondle with each other?"

SB 58:236 Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married Aisha when she was a girl of six years of age {he being 50}, and he consummated that marriage when she was nine years old.

SB 62:15 Narrated 'Aisha: Allah's Apostle said (to me), "You have been shown to me twice in (my) dreams {when she was aged five}. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.'"

SB 62:17 Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, "What type of lady have you married?" I replied, "I have married a matron" The prophet said, "Why, don't you have a liking for the virgins and for fondling them?"

SB 62:18 The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she is lawful for me to marry."

SB 62:65 Narrated 'Aisha: that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that 'Aisha remained with the Prophet for nine years {i.e. till his death.}

SB 62:137 We got female captives in the war booty and we used to withdraw before ejaculation (avoid

pregnancy) to ensure better price for their ransom. So we asked Allah's Apostle about it and he said, "There is no need because each soul that is destined to exist will come into existence, till the Day of Resurrection."

SB 72:715 Rifa'a divorced his wife whereupon Abdur Rahman married her. Aisha said the lady came, wearing a green veil and complained of her husband showing green spots on her skin caused by beating. Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" The wife said, "By Allah! I have done no wrong to him but he is impotent and is useless to me" Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." {So although the woman was badly beaten, Muhammad's judgment was for her to return to her abusive husband until she at least satisfied him in bed. An important point is made in this verse about the status of women in Islam. Aisha says, I have not seen any woman suffering as much as the believing women. This is very telling, candid statement. Obviously outside the Muslim community, women did not suffer as they did within and Aisha noted that fact for posterity. It was Muhammad who ordered them to be veiled, to be beaten, to be obedient to their menfolk and to be locked up within their houses.}

SAD 11:2045 A man came to the Prophet and said: I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her? He said: "No. Marry women who are loving and very prolific, for I shall outnumber the peoples by you." {The scheme to outnumber non-Muslims with Muslims via prolific reproduction was clearly hatched by Muhammad himself.}

SAD 11:2141 The Apostle of Allah said: Women have become emboldened toward their husbands, he (the Prophet) gave permission to beat them. Then many women came round the family of the Apostle of Allah complaining against their husbands. So the Apostle of Allah said: "They (the women) are not the best among you."

SAD 11:2142 The Prophet said: 'A man will not be asked as to why he beat his wife.'

SAD 12:2220 Thabit ibn Qays Shimmas beat his wife Habibah and broke some of her part. So she came to the Prophet after morning, and complained to him against her husband. The Prophet called on Thabit and said to him: "Take part of her property and separate yourself from her." Thabit said: I have given her two gardens of mine as a dowry, and they are already in her possession. The Prophet said: Take them back and separate yourself from her. {The abused wife has to return the dowry given to her, the husband gets to divorce her and get another wife while she gets nothing.}

SAD 11:2126 A man from the Ansar said: I married a virgin woman in her veil. When I entered upon her, I found she was already pregnant. The Prophet said: She will get the dowry returned, for you made her vagina lawful to you. The child will be your slave. When she has begotten, flog her.

SAD 11:2135 If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah.

SAD 11:2155 The Prophet said: If one of you marries a woman or buys a slave, he should say: "O Allah, I ask Thee for the good in her, and in the disposition Thou hast given her; I take refuge in Thee from the evil in her, and in the disposition Thou hast given her." When he buys a camel, he should take hold of the top of its hump and say the same thing.

SAD 41:5251 A woman used to perform circumcision in Medina. The Prophet said to her: Do not cut severely as that is better for a woman and more desirable for a husband. {Muhammad unambiguously recommends the practice of female genital mutilation, seeming more concerned with the husbands pleasure from a sexually responsive wife than for the woman herself.}

Al Tirmizi 2:1584 Muhammad said: O Ali! It is not lawful for anyone except me and you to go to a mosque in a state of sexual defilement.

Business Transactions, Inheritances and Vows

10:3618 Allah's Messenger said: A person should not enter into a transaction when his brother is already making a transaction and he should not make a proposal of marriage when his brother has already made a proposal except when he gives permission.

10:3621 Allah's Messenger forbade the people meeting the caravan for entering into business transaction with them, and the selling of goods by a townsman on behalf of a man of the desert.

10:3650 Salim b. 'Abdullah reported his father having said: I saw people being beaten during the lifetime of Allah's Messenger if they bought the food grain in bulk, and then sold them at that spot before taking it to their places.

10:3652 Allah's Messenger forbade the transaction of food grains until full possession is taken of them. Marwan then addressed the people and forbade them to enter into such transactions with documents. Sulaiman said: I saw the sentinels (police) snatching documents from the people.

10:3704 Allah's Messenger said: He who buys a slave, his property belongs to one who sells him except when a provision has been laid down by the buyer that it will be transferred to him with the slave.

10:3714 Allah's Messenger forbade leasing of land, and selling ahead for years and selling of fruits before they become ripe.

10:3719 Allah's Messenger said: He who has land should cultivate it, but if he does not find it possible to cultivate it he should lend it to his Muslim brother, but he should not accept rent from him.

10:3763 When Allah's Messenger conquered Khaibar he made up his mind to expel the Jews from it because when that land was conquered, it came under the sway of Allah, that of His Messenger and that of the Muslims. The Jews asked Allah's Messenger to let them continue there on the condition that they would work on it, and would get in turn half of the fruit of the trees, whereupon Allah's Messenger said: We would let you continue there so long as we will desire. So they continued to cultivate the lands until 'Umar (the third Caliph) expelled them to Taima' and Ariha.

10:3808 Abu Zubair said: I asked Jabir about the price of a dog and a cat; he said: Allah's Messenger disapproved of that.

10:3811 Allah's Messenger ordered the killing of dogs and we would send men in Medina and its corners and we did not spare any dog that we did not kill, so much so that we killed the dog that accompanied the wet she-camel belonging to the people of the desert.

10:3824 Allah's Messenger said: He who kept a dog would lose out of his deeds equal to one qirat every day.

10:3840 Allah's Messenger said: Verily Allah and His Messenger have forbidden the sale of wine, carcass, swine and idols. May Allah the Exalted and Majestic destroy the Jews; when Allah forbade the use of fat of the carcass for them, they melted it, and then sold it and made use of its price.

10:3842 Allah's Messenger said: Let there be the curse of Allah upon the Jews that fat was declared forbidden for them, but they melted it and then sold it.

10:3854 Allah's Messenger said: Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, like by like, payment being made hand to hand. He who made an addition to it, or asked for an addition, in fact dealt in usury (interest). The receiver and the giver are equally guilty.

10:3881 Allah's Messenger cursed the acceptor of interest and its payer, and one who records it, and the two witnesses, and he said: They are all equal.

11:3928 Allah's Messenger said: A Muslim is not entitled to inherit from a non-Muslim, and a non-Muslim is not entitled to inherit from a Muslim.

11:3933 Jabir b. 'Abdullah asked: Allah's Messenger, what should I do with my property? Muhammad revealed: "Allah enjoins you concerning your children: for the male is equal of the portion of two females."

12:3950 Umar donated a horse in the path of Allah {i.e. for jihad}. He found that it had languished in the hand of its possessor for he was a man of meagre resources. Umar intended to buy it back, whereupon Muhammad said: Don't buy that even if you get it for a dirham for he who gets back the charity is like a dog which swallows its vomit.

13:4014 Muhammad said: "I make a will about three things; Turn out the polytheists {idol worshippers} from the territory of Arabia; show hospitality to the delegations as I used to show them hospitality." The third was forgotten.

13:4016 When Allah's Messenger was about to leave this world, he said: "Come, I may write for you a document so you would not go astray after that." Thereupon Umar said: "Verily Allah's Messenger is deeply afflicted with pain. We have the Qur'an which is sufficient for us." Those who were present in the house differed. Some of them said: Bring him the writing material so that he may write a document. They began to dispute in the presence of Allah's Messenger. Ibn Abbas used to say: There was a heavy loss that due to their dispute Allah's Messenger could not write the document for them. {From this we can clearly see that claims of Muhammad's illiteracy are false.}

15:4038 Allah's Messenger said: Allah has forbidden you to take oath by your father. He who has to take an oath, he must take it by Allah or keep quiet.

15:4057 Allah's Messenger said: He who took an oath, but he found something else better than that, should do that which is better and break his oath.

15:4043 Allah's Messenger said: Do not swear by idols, nor by your fathers.

15:4070 Allah's Apostle narrated: Solomon said I will go round in the night to my ninety wives, and every one of them will give birth to a child who will grow up as a horseman and fight in the cause of Allah. His companions said to him: Say "Insha Allah." (If god so willing), but he did not say it. He went round all of them but none of them became pregnant but one, and she gave birth to a premature child. Allah's Messenger said: Had he said Insha' Allah he would not have failed and his desire would have been materialised.

15:4097 Allah's Messenger said: When a slave looks to the welfare of his master and worships Allah well, he has two rewards for him. {Slaves that serve their masters well will be rewarded by Allah, of course only if the slave is a Muslim.}

Crime and Punishment

16:4123 'Abdullah b. Sahl was killed and his dead body was found in a tank. His companions told Allah's Messenger who said: The Jews can exonerate themselves by taking fifty oaths. They said: Allah's Messenger, how can we accept the oath of unbelieving people?

16:4131 Eight men came to Allah's Messenger and swore allegiance to him and Islam, but became sick. They made a complaint to Allah's Messenger who said: Why don't you go to our camels and drink their milk and urine. They set out and drank the milk and urine. However they killed the shepherd and drove away the camels. The news reached Allah's Messenger who sent men on their tracks and they were caught and brought to Muhammad. He commanded that their hands and feet be cut off and their eyes gouged and then thrown on the stony ground in the sun. They were asking for water, but they were not given any until they died.

16:4138 A Jew killed a girl with a stone for her silver ornaments. She was brought to Allah's Messenger while still alive. He asked: Has so and so injured you? She said: No. He said for the second time, and she

again said: No. He asked for the third time, and she said: Yes. Allah's Messenger commanded to crush his head between two stones.

16:4152 Allah's Messenger said: It is not permissible to take the life of a Muslim who bears testimony that I am the Messenger of Allah, except in one of the three cases: the married adulterer, a life for life, and the deserter of Islam, abandoning the community. {According to Islamic jurists 'life for life' only applies if the life taken is that of a Muslim}

16:4166 Two women of the tribe of Hudhail fought. One flung a stone upon the other causing a miscarriage to her. Allah's Apostle gave judgment that a male or a female slave of best quality be given as compensation.

16:4170 A woman struck her co-wife with a tent-pole and she was pregnant and she killed her. Allah's Messenger made the relatives of the murderer responsible for the payment, and fixed a male slave or a female slave as the indemnity for what was in her womb. {The payment of one life with the trading of a slave was Muhammad's solution to murder amongst Muslims.}

17:4175 Allah's Messenger said: cut off the hand of a thief for a quarter of a dinar and upwards.

17:4185 Allah's Messenger said: Let there be the curse of Allah upon the thief who steals an egg and his hand is cut off, and steals a rope and his hand is cut off. {According to Islamic jurisprudence a curse from Allah must also be placed on the convicted}

17:4188 A woman committed theft and was brought to Allah's Messenger. Usama b. Zaid requested forgiveness on her behalf. The colour of the face of Allah's Messenger changed, and he said: "Do you intercede in one of the prescribed punishments of Allah?" He (Usama) said: "Messenger of Allah, seek forgiveness." Allah's Messenger stood up and said: "If Fatima my daughter were to commit theft, I would have cut off her hand." He then commanded about that woman who had committed theft, and her hand was cut off.

17:4191 Allah's Messenger said: Receive teaching from me. When an unmarried male commits adultery with an unmarried female they should receive one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death.

17:4194 'Umar b. al-Khattab sat on the pulpit of Allah's Messenger and said: Allah sent Muhammad with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah's Messenger awarded the punishment of stoning to death and, after him we also awarded the punishment of stoning. I am afraid that with the lapse of time, the people may forget it and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery.

17:4198 Jabir b. Samura reported: As he was being brought to Allah's Apostle I saw Malik, a short-statured person with strong sinews, having no cloak around him. He bore witness against his own self four times that he had committed adultery. He then got him stoned to death, and then delivered the address: Behold, as we set out for Jihad (holy war) in the cause of Allah, one of you lagged behind and shrieked like the bleating of a male goat. By Allah, in case I get hold of him, I shall certainly punish him.

17:4201 Allah's Apostle said: Is it true what has reached me about you? It has reached me that you have committed adultery with the slave-girl of so and so? He said: Yes. He (the narrator) said: He testified four times. He (the Prophet) then made pronouncement about him and he was stoned to death.

17:4202 Abu Sa'id reported that a person belonging to the clan of Aslam came to Allah's Messenger and said: I have committed immorality, so inflict punishment upon me. Allah's Apostle commanded us to stone him. We took him to the Baqi' al-Gharqad (the graveyard of Medina). We neither tied him nor dug any ditch for him. We attacked him with bones, with clods and pebbles. He ran away and we ran after him until he came upon the stony ground (al-Harra) and stopped there and we stoned him with heavy stones of the

Harra until he became motionless.

17:4205 Then a woman of Ghamid came to him and said: Messenger of Allah, purify me, whereupon he said: What has happened to you? She said that she had become pregnant as a result of fornication. He said to her: You will not be punished until you deliver what is there in your womb. One of the Ansar (believers) became responsible for her until she was delivered of the child. He (that Ansari) came to Allah's Apostle and said the woman of Ghamid has given birth to a child. The Prophet said: In that case we shall not stone her and so leave her infant with none to suckle him.

17:4206 When she had weaned him, she came to him (the Prophet) with the child who was holding a piece of bread in his hand. She said: Allah's Apostle, here is he as I have weaned him and he eats food. He (the Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he abused her. Allah's Apostle heard his (Khalid's) curse that he had hurried upon her. Thereupon he (the Prophet) said: Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven. Then giving command regarding her, he prayed over her and she was buried.

17:4207 Imran b. Husain reported that a woman from Juhaina came to Allah's Apostle and she had become pregnant because of adultery. She said: Allah's Apostle, I have done something for which (prescribed punishment) must be imposed upon me, so impose that. Allah's Apostle called her master and said: Treat her well, and when she delivers bring her to me. He did accordingly. Then Allah's Apostle pronounced judgment about her and her clothes were tied around her and then he commanded and she was stoned to death.

17:4211 A Jew and a Jewess who had committed adultery were brought to Allah's Messenger. Allah's Messenger came to the Jews and said: What do you find in Torah for one who commits adultery? They said: We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round the city. He said: Bring Torah if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning. Allah's Messenger pronounced judgment that both of them be stoned. Abdullah b.Umar said: I was one of those who stoned them, and I saw him (the Jew) protecting her (the Jewess) with his body.

17:4214 Allah's Apostle called the Jews and said: What is the punishment that you find in your Book (Torah) as a prescribed punishment for adultery? They said: We blacken the face with coal and flog as a substitute punishment for stoning. Thereupon Allah's Messenger said: O Allah, I am the first to revive Thy command when they had made it dead. He then commanded and he the offender was stoned to death.

17:4226 Anas b. Malik reported that a person who had drunk wine was brought to Allah's Apostle. He gave him forty stripes with two lashes. But when Umar was Caliphate he prescribed the mildest punishment for drinking is eighty stripes.

17:4237 Allah's Messenger said: He who amongst you is imposed the prescribed punishment and that is carried out, that is his atonement for that sin and he whose sins were covered, his matter rests with Allah.

17:4242 Allah's Messenger said: The wound caused by an animal has no requital (penalty) for it. {The owner of an animal is not accountable for the damage or injury it causes.}

18:4247 Allah's Messenger said: You bring to me your disputes so I give judgment according to what I hear. If I slice off anything for him from the right of his brother but he should not accept that, for I sliced off for him a portion from the Hell. {If you think Muhammad's judgement is incorrect you should still accept it because by so doing you are freed from a portion of hell in the hereafter.}

18:4255 Allah's Messenger said: Allah likes three things - you worship Him, do not associate anything with Him, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning and the wasting of wealth.

18:4266 Allah's Messenger said: He who innovate things in our affairs for which there is no valid reason commits sin and these are to be rejected. {Muhammad was obviously not too keen on innovation, ideas that varied from his revelations.}

18:4267 Allah's Messenger said: He who did any act for which there is no sanction from our behalf, that is to be rejected. {Unless your actions are in accordance with Muhammad's stipulations they are to be rejected.}

18:4271 Allah's Messenger said: A person bought from another person a piece of land. An earthen ware which contained gold was found in it. Unable to decide ownership, they referred the matter for judgement. The judge said: Have you any children? One of them said: I have a boy, and the other said: I have a young daughter. He (the judge) said: Marry this young boy with the girl, and spend something on yourselves and also give some charity out of it. {Apparently if you have a dispute over the ownership of an item you should marry your children, who obviously have no say in the matter, sell the disputed item and spend the funds from the sale on yourselves.}

SB 2:173 The Prophet recited Suratan-Najm at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones and lifted it to his forehead and said, 'This is sufficient for me.' Later on, I saw him killed as a nonbeliever.

SB 3:508 The Prophet said, 'O Unais! Go to the wife of this (man) and if she confesses (that she has committed adultery), then stone her to death.'

SB 4:260 Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment (fire).'

No doubt, I would have killed them, for the Prophet said, 'If somebody (a Muslim) discards his religion, kill him.'

SB 4:261 A group of eight men from the tribe of 'Ukil came to the Prophet and then they found the climate of Medina unsuitable for them. So, they said, "O Allah's Apostle! Provide us with some milk." Allah's Apostle said, "I recommend that you should join the herd of camels." So they went and drank the urine and the milk of the camels till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became unbelievers after they were Muslims. When the Prophet was informed he sent some men in their pursuit, and before the sun rose high, they were brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Harra (i.e. rocky land in Medina). They asked for water, and nobody provided them with water till they died.

SB 4:264 Allah's Apostle sent a group of believers to kill Abu-Rafi. One of them said, "I drove my sword into his belly and pushed it forcibly till it touched the bone. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abu Rafi. Then I got up, came upon the Prophet and informed him."

SB 4:283 I asked Ali, 'Do you have the knowledge of any Divine Inspiration besides what is in Allah's Book?' 'Ali replied, 'I don't think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur'an, and we have what is written in this paper as well.' I asked, 'What is written in this paper?' He replied, 'The regulations of blood-money, the freeing of captives, and the judgment that no Muslim should be killed for killing an infidel.'

SB 4:286 'An infidel spy came to the Prophet while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet said (to his companions), 'Chase and kill him.' So, I killed him.' The Prophet then gave the belongings of the killed spy keeping twenty percent for himself.

SB 7:195 A man from the tribe of Bani Aslam came to the Prophet while he was in the mosque and said, 'I have committed illegal sexual intercourse.' The Prophet turned his face to the other side. The man turned towards the side towards which the Prophet had turned his face, and gave four witnesses against himself.

On that the Prophet called him and said, 'Are you married?' The man said, 'Yes.' On that the Prophet ordered him to be stoned to death in the Musalla (a praying place). When the stones hit him with their sharp edges and he fled, but he was caught at Al-Harra and then killed.

SB 23:413 The Jew brought to the Prophet a man and a woman from amongst them who have committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque."

SB 34:421 Sad bin Abi Waqqas and 'Abu bin Zam'a quarreled over a boy. Sad said, "O Allah's Apostle! This boy is the son of my brother ('Utba bin Abi Waqqas) who took a promise from me that I would take him as he was his illegal son. Look at him and see whom he resembles." 'Abu bin Zam'a said, "O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl." Allah's Apostle cast a look at the boy and found resemblance to 'Utba and then said, "The boy is for you, O 'Abu bin Zam'a. The child goes to the owner of the bed and the adulterer gets nothing but the stones (to be stoned to death). Then the Prophet said, "O Sauda bint Zama! Screen yourself from this boy." So, Sauda never saw him again.

SB 52:270 The Prophet said, "Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?" bin Maslama said, "O Allah's Apostle! Do you like me to kill him?" He replied in the affirmative. So, bin Maslama went to him and said, "The Prophet has put us to task and asked us for charity." Ka'b replied, "By Allah, you will get tired of him." bin Maslama said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." bin Maslama went on talking to him in this way till he got the chance to kill him.

SB 82:803 Narrated Ash-Sha'bi: from Ali when the latter stoned a lady to death on a Friday. Ali said, "I have stoned her according to the tradition of Allah's Apostle."

SB 82:813 When Ma'iz bin Malik came to the Prophet (in order to confess), the Prophet said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Apostle!" The Prophet said, using no euphemism, "Did you have sexual intercourse with her?" The narrator added: At that, (i.e. after his confession) the Prophet ordered that he be stoned (to death).

SB 89:303 A Bedouin came and said, "O Allah's Apostle! Judge between us according to Allah's Book" His opponent stood up and said, "He has said the truth, so judge between us according to Allah's Laws." The Bedouin said, "My son was a labourer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death' so I ransomed my son for one hundred sheep and a slave girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes plus one year in exile.' The Prophet said, "I shall judge between you according to Allah's Book! As for the slave girl and the sheep, it shall be returned to you, and your son shall receive one-hundred lashes and be exiled for one year. "O you, Unais!" The Prophet addressed a man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death.

SB 92:432 The Jews brought a man and a woman who had committed illegal sexual intercourse, to the Prophet and the Prophet ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

SB 83:17 Allah's Messenger said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Messenger, cannot be shed except in three cases: in Qisas (equality in punishment) for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (Apostate) and leaves the Muslims."

SB 84:57 Some Zanadiqa (atheists) were brought to 'Ali and he burnt them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

SB 89:271 A man embraced Islam and then reverted back to Judaism. Mu'adh bin Jabal came and saw the

man with Abu Musa. Mu'adh asked, "What is wrong with this man?" Abu Musa replied, "He embraced Islam and then reverted back to Judaism." Mu'adh said, "I will not sit down unless you kill him as it is the verdict of Allah and his Apostle."

SB 92:388 When Allah's Apostle died and Abu Bakr was elected as a Caliph after him, some of the Arabs reverted to disbelief, 'Umar said to Abu Bakr, "How dare you fight the people while Allah's Apostle said, I have been ordered to fight the people till they say 'None has the right to be worshipped but Allah' And whoever says: 'Only Allah has the right to be worshipped' his wealth and his life is safe. Abu Bakr said, "By Allah, I will fight him who discriminates between Zakat and prayers, for Zakat is the compulsory right to be taken from the wealth. By Allah, if they refuse, I would fight them for withholding it."

SAD 38:4341 AbuMusa said: Mu'adh came to me when I was in the Yemen. A man who was Jew embraced Islam and then retreated from Islam. When Mu'adh came, he said: I will not come down from my mount until he is killed. He was then killed. One of them said: He was asked to repent before that.

SAD 38:4348 A blind man had a slave-mother who used to abuse the Prophet and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. When the morning came, the Prophet was informed about it. Thereupon the Prophet said: Oh be witness, no retaliation is payable for her blood.

SAD 38:4349 A Jewess used to abuse the Prophet and disparage him. A man strangled her till she died. The Apostle of Allah declared that no recompense was payable for her blood.

SAD 38:4403 If you find a man with your wife, what will you do? He said: I shall strike them with a sword so much that they die. The Apostle of Allah said: The sword is a sufficient witness. He then said: A furious and a jealous man may follow this course.

SAD 38:4424 A man committed fornication with a woman. So the Apostle of Allah ordered regarding him and the prescribed punishment of flogging was inflicted on him. He was then informed that he was married. So he commanded regarding him and he was stoned to death.

SAD 38:4421 I was working in the market. A woman passed carrying a child. The Prophet asked: Who is the father of this (child) who is with you? She remained silent. A young man by her side said: I am his father. The Prophet said to him: Are you married? He said: Yes (to someone else). So he gave orders regarding him that he should be stoned to death. We took him out, dug a pit for him and put him in it. We then threw stones at him until he died.

SAD 38:4426 A woman belonging to the tribe of Juhaynah came to the Prophet and said that she had committed fornication and that she was pregnant. The Apostle of Allah called her guardian. Then the Apostle of Allah said to him: Be good to her, and when she bears a child, bring her. When she gave birth to the child, he brought her (to him). The Prophet gave orders regarding her, and her clothes were tied to her. He then commanded that she be stoned to death.

SAD 38:4442 I met my uncle who was carrying a standard. I asked him: Where are you going? He said: The Apostle of Allah has sent me to a man who has married his father's wife. He has ordered me to cut off his head and take his property.

SAD 38:4448 If a man who is not married is seized committing sodomy (homosexual act), he will be stoned to death.

Jihad (Religious Wars)

19:4292 Ibn 'Aun reported: I wrote to Nafi' inquiring from him whether it was necessary to extend to the disbelievers an invitation to accept Islam before engaging them in fight. He replied that it was necessary in the early days of Islam. The Messenger of Allah made a raid upon Banu Mustaliq while they were unaware

and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya. {In the early days it was necessary to invite disbelievers before attacking them but subsequently when Islam became strong that was no longer necessary}

19:4294 When the Messenger of Allah appointed anyone as leader of an army he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; When you meet your enemies who are polytheists, invite them to three courses of action. 1) Invite them to accept Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhajirs and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war except when they actually fight with the Muslims against the disbelievers. 2) If they refuse to accept Islam, demand from them the Jizya (tax). If they agree to pay, accept it from them and hold off your hands. 3) If they refuse to pay the tax, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security granted in the name of Allah and His Prophet be violated. {Here we find a tapestry of the fine art of holy war with Allah, his messenger, spoils of war, tax on nonbeliever and death to those who do not accept any of the above, all beautifully interwoven. Also note guarantees were not to be made in the name of Allah or his prophet because then it would not be possible for Muhammad to violate them as he usually did.}

19:4301 The Messenger of Allah said: When Allah will gather together, on the Day of Judgment a flag will be raised to mark off every person guilty of breach of faith, and it will be announced that this is the treachery of so and so, son of so and so to attract the attention of people to his guilt. {On judgement day if you did not have faith, in Islam obviously, you would be sectioned off and your treachery will be proclaimed to one and all.}

19:4311 The Messenger of Allah said: War is a stratagem. {A trick for surprising or deceiving an enemy.}

19:4314 The Messenger of Allah in one of those days when he was confronting the enemy waited until the sun had declined. Then he stood up and said: O ye men pray to Allah to grant you security; when you encounter them exercise patience, and you should know that Paradise is under the shadows of the swords. O Allah put our enemy to rout and help us against them. O Lord, defeat them and shake them.

19:4322 Sa'b b. Jaththama asked the Prophet: Messenger of Allah, we kill the children of the polytheists during the night raids.

19:4323 The Prophet said: What about the children of polytheists killed by the cavalry during the night raid? He said: They are from them. {So apparently it is alright to kill the children of the idol worshippers but with the Jews and Christians the children were taken as slaves.}

19:4324 The Messenger of Allah ordered the date-palms of Banu Nadir to be burnt and cut. So Allah, the Glorious and Exalted, revealed the verse: "Whatever trees you have cut down or left standing on their trunks, it was with the permission of Allah so that He may disgrace the evil-doers" {It seems as though cutting down trees disgraces the evil doers; so much for the ecology of the planet.}

19:4327 The Messenger of Allah said: "One of the Prophets made a holy war." So he (Allah's Messenger) marched on and approached a village at about the time of the Asr (evening) prayers. He said to the sun: "Thou art subservient to Allah and so am I. O Allah, stop it for me a little." The sun was stopped for him until Allah granted him victory. The people gathered the spoils of war. A fire approached the spoils to devour them, but it did not devour them. Allah saw our weakness and humility and made the spoils of war lawful for us (Muslims). {Muhammad was under the impression that to halt time the sun had to be stopped.

Also Allah made war booty lawful for the Muslims.}

19:4328 Mus'ab b. Sa'd said: My father took a sword from Khums and brought it to the Prophet and said: Grant it to me. He refused. At this Allah revealed (the Qur'anic verse): "They ask thee concerning the spoils of war. Say: The spoils of war are for Allah and the Apostle" {Muhammad ensured that he and his 'Allah' took ownership of the war booty.}

19:4332 The Messenger of Allah sent an expedition to Najd. We got camels and goats as spoils of war, and our share amounted to twelve camels per head, and the Messenger of Allah gave an extra camel to each of us.

19:4332 Abdullah b. 'Umar narrated that one-fifth of the total spoils of war was to be reserved for Allah and His Apostle in all cases.

19:4340 Abu Qatada reported: We accompanied the Messenger of Allah on an expedition. When we encountered the enemy, some of the Muslims turned back in fear. I saw that a man from the polytheists overpowered one of the Muslims. I turned round and attacked him from behind giving a blow between his neck and shoulder. He turned towards me and grappled with me. Then death overtook him. The enemy retreated by the decree of Allah. The Messenger of Allah sat down to distribute the spoils of war. He said: One who has killed an enemy and can bring evidence to prove it will get his belongings. So he gave the belongings of the one I killed to me. I sold the armour which was a part of my share of the booty and bought from its proceeds a garden in the street of Banu Salama. This was the first property I acquired after embracing Islam.

19:4341 'Abd al-Rahman b. Auf narrated: While I was standing in the battle array on the Day of Badr, I looked towards my right and my left, and found myself between two boys quite young in age. One of them made a sign to me and said: Uncle, do you know Abu Jahl? I said: Yes. What do you want to do with him? He said: I have been told that he abuses the Messenger of Allah. By Allah if I see him I will not leave him until one of us is killed. Soon after I saw Abu Jahl. Don't you see? He is the man you were inquiring about. As soon as they heard this they dashed towards him, struck him with their swords until he was killed. Then they returned to the Messenger of Allah and informed him. Muhammad asked: Which of you has killed him? Each one of them said: I have killed him. He said: Have you wiped your swords? They said: No. He examined their swords and said: Both of you have killed him. He then decided that the belongings of Abu Jahl he handed over to the two boys.

19:4342 A man from the Himyar tribe killed an enemy and wanted to take the booty. Khalid b. Walid, who was the commander, forbade, him. They came to the Messenger of Allah and informed him. Muhammad asked: What prevented you from giving the booty to him? Khalid said: I thought it was too much. The Prophet said: Hand it over to him.

19:4344 We fought the Battle of Hawazin along with the Messenger of Allah. While we were having breakfast with the Messenger a man came riding a red camel. He began to take food with the people and look curiously around. All of a sudden, he left us hurriedly. Salama (the narrator) said: I followed on foot. I ran on until I was near the thigh of the she-camel. I advanced further until I was near the haunches of the camel. As soon as it placed its knee on the ground, I drew my sword and struck at the head, of the rider who fell down. I brought the camel with the man's baggage and weapons. The Messenger of Allah came forward to meet me and the people were with him. He asked: Who has killed the man? The people said: Ibn Akwa'. He said: Everything of the man is for him.

19:4345 Salama (b. al-Akwa') narated: We fought against the Fazara and Abu Bakr was the commander over us. We made a halt during the last part of the night for rest and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners. I saw a group of persons that consisted of women and children heading for the mountain so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman and with her was her daughter who was one of the prettiest

girls in Arabia. I drove them along until I brought them to Abu Bakr who bestowed that girl upon me as a prize.

19:4346 The Messenger of Allah said: If you come to a township which has surrendered without a formal war, you have a share in the properties obtained from it. If a township disobeys Allah and His Messenger and fights against the Muslims one-fifth of the booty seized from it is for Allah and His Apostle and the rest is for you.

19:4347 Umar {the third caliph} said: The properties abandoned by Banu Nadir were the ones which Allah bestowed upon His Apostle. These properties were particularly meant for the Prophet. He would meet the annual expenditure of his family from the income thereof, and would spend what remained for purchasing horses and weapons as preparation for Jihad.

19:4360 When it was the day on which the Battle of Badr was fought, the Messenger of Allah cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet turned towards the Qibla, stretched his hands and began his supplication to his Lord: "O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth." So Allah revealed the Qur'anic verse: "When ye appealed to your Lord for help, He responded to your call saying: I will help you with one thousand angels coming in succession." So Allah helped him with angels. The Muslims that day killed seventy persons and captured seventy. The Messenger of Allah said to Abu Bakr and 'Umar: What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. Then the Messenger of Allah said: What is your opinion Ibn Khattab? He said: I am of the opinion that you should hand them over to us so that we may cut off their heads. They are leaders of the disbelievers and veterans among them. The Messenger of Allah approved the opinion of Abu Bakr. The next day when I came to the Messenger of Allah I found that both he and Abu Bakr were sitting shedding tears. The Messenger of Allah said: I weep for what has happened to your companions for taking ransom from the prisoners. Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed. So eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them." {Muhammad regretted ransoming the prisoners, for Allah revealed that it was not befitting of him to take prisoners until all the disbelievers were crushed (Q.8:67). Therefore he wept because he did not follow Ibn Khattab's advice to kill the prisoners.}

19:4361 The Messenger of Allah sent some horsemen to Najd. They captured Thumama b. Uthal who was the chief of the people of Yamama. People bound him on one of the pillars of the mosque. The Messenger of Allah came out to him and said: O Thumama, what do you think? He replied: Muhammad, I have good opinion of you. If you kill me, you will kill a person who has spilt blood. If you do me a favour, you will do a favour to a grateful person. If you want wealth, ask and you will get what you will demand. The Messenger of Allah left him in this condition for three days and came to him again and said: What do you think, O Thumama? He replied: What I have already told you and repeated what he said before. The Messenger of Allah said: Set Thumama free. He entered the mosque and said: I bear testimony that there is no god but Allah and I testify that Muhammad is His bondman and His messenger. O Muhammad, by Allah, there was no face on the earth more hateful to me than your face, but now your face has become to me the dearest of all faces. By Allah, there was no religion more hateful to me than your religion, but now your religion has become the dearest of all religions to me. He went to Mecca and said: I have rather embraced Islam with the Messenger of Allah. By Allah, you will not get a single grain of wheat from Yamama until it is permitted by the Messenger of Allah. {Muhammad had two options; kill the leader of Yamama or accept his promise of allegiance and wealth. He chose the latter and in the process sanctioned trade from Yamama to Mecca.}

19:4363 We were in the mosque when the Messenger of Allah came to us and said: Let us go to the Jews. We went out with him until we came to them. The Messenger of Allah stood up and called out to them: O

ye assembly of Jews, accept Islam and you will be safe. He added: You should know that the earth belongs to Allah and His Apostle, and I wish that I should expel you from this land. Those of you who have any property with them should sell it, otherwise you should know that the earth belongs to Allah and His Apostle and you may have to go away leaving everything behind.

19:4364 The Jews of Banu Nadir and Banu Quraizi fought against the Messenger of Allah. He expelled the people of Banu Nadir from their lands, and allowed Quraiza to stay on, and granted favour to them until they too fought against him. Then he killed their men, and distributed their women, children and properties among the Muslims. Some of them had joined the Messenger of Allah who granted them security. The Messenger of Allah turned out all the Jews of Medina, Banu Qainuqa', the Jews of Banu Haritha and every other Jew who was in Medina.

19:4366 The Messenger of Allah said: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.

19:4368 The people of Quraiza surrendered. The Messenger of Allah said to Abu Sa'id al-Khudri: These people have surrendered accepting your decision. He (Sa'id) said: You will kill their fighters and capture their women and children. Hearing this, the Prophet said: You have adjudged by the command of Allah.

19:4370 Sa'd was wounded on the day of the Battle of the Ditch. When the Messenger of Allah returned from the Ditch and laid down his arms and took a bath, the angel Gabriel appeared to him and said: You have laid down arms. By God, we haven't yet laid them down. So march against them. The Messenger of Allah asked: Where? He pointed to Banu Quraiza. So the Messenger of Allah fought against them. They surrendered at the command of the Messenger of Allah but referred the decision about them to Sa'd who said: I decide about them that those of them who can fight be killed, their women and children taken prisoners and their properties distributed among the Muslims.

19:4372 Sa'd's wound became dry and was going to heal when he prayed: O God, surely Thou know that nothing is dearer to me than that I should fight for Thy cause against the people who disbelieve Your Messenger.

19:4385 'Abbas said: I was in the company of the Messenger of Allah on the Day of Hunain. I and Abd Sufyan b. Harith stuck to the Messenger of Allah and we did not separate from him. When the Muslims had an encounter with the disbelievers, the Muslims fled, falling back, but the Messenger of Allah began to spur his mule towards the disbelievers. The Messenger of Allah said: Abbas, call out to the people of al-Samura. Abbas called out: Where are the people of Samura? They came back and said: We are present, we are present! 'Abbas said: They began to fight the infidels. Then there was a call to The Ansar. Banu al-Harith b. al-Khazraj were the last to be called. The Messenger of Allah said: This is the time when the fight is raging hot. Then the Messenger of Allah took pebbles and threw them in the face of the infidels. Then he said: By the Lord of Muhammad, the infidels are defeated. 'Abbas said: I went round and saw that the battle was in the same condition in which I had seen it. By Allah, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had been spent out and they began to retreat.

19:4392 We fought by the side of the Messenger of Allah at Hunain. When we encountered the enemy, I advanced and ascended a hillock. A man from the enemy side turned towards me and I shot him with an arrow. Suddenly I saw that a group of people appeared from the other hillock. They and the Companions of the Prophet met in combat, but the Companions of the Prophet turned back and I too turned back defeated. I passed by the Messenger of Allah who said: The son of Akwa' finds himself to be utterly perplexed. When the Companions gathered round him from all sides the Messenger of Allah got down from his mule, picked up a handful of dust from the ground, threw it into the enemy faces and said: May these faces be deformed. There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back fleeing and Allah the Exalted and Glorious defeated them, and the Messenger of Allah distributed their booty among the Muslims.

19:4393 The Messenger of Allah besieged the people of Ta'if, but did get victory over them. He said: God

willing, we shall return. His Companions said: Shall we depart without having conquered it? The Messenger of Allah said: Alright make a raid in the morning.

19:4395 Abu Huraira said: The Messenger of Allah advanced until he reached Mecca. He deputed Zubair on his right flank and Khalid on the left, and he despatched Abu Ubaida. They advanced to the interior of the valley. The Messenger of Allah was in the midst of a large contingent of fighters. He saw me and said: Abu Huraira. I said: I am here at your call, Messenger of Allah. He said: Let no one come to me except the Ansar, so call to me the Ansar (only). Abu Huraira continued: So they gathered round him. The Quraish also gathered their ruffians and their (lowly) followers, and said: We send these forward. If they get anything, we shall be with them (to share it). The Messenger of Allah said (to the Ansar): You see the ruffians and the (lowly) followers of the Quraish. And he indicated by (striking) one of his hands over the other that they should be killed and said: Meet me at as-Safa. Then we went on (and) if any one of us wanted that a certain person should be killed, he was killed, and none could offer any resistance. Abu Huraira continued: Then came Abu Sufyan and said: Messenger of Allah, the blood of the Quraish has become very cheap. There will be no Quraish from this day on. Then he (the Prophet) said: Who enters the house of Abu Sufyan, he will be safe. The narrator continued: People turned to the house of Abu Sufyan and people locked their doors. The Messenger of Allah proceeded until he approached the (Black) Stone. He kissed it and circumambulated the Kaaba. He reached near an idol by the side of the Kaaba which was worshipped by the people. The Messenger of Allah had a bow in his hand, and he was holding it from a corner. When he came near the idol, he began to pierce its eyes with the bow and while doing so was saying: Truth has been established and falsehood has perished. When he had finished he came to Safa', ascended it to a height from where he could see the Kaaba, raised his hands and began to praise Allah. Then he said with his hands one upon the other: Kill them who stand in your way.

19:4397 The Prophet entered Mecca. There were three hundred and sixty idols around the Kaaba. He began to thrust them with the stick that was in his hand saying: "Truth has come and falsehood has vanished. Lo! Falsehood was destined to vanish". Truth has arrived, and falsehood can neither create anything from the beginning nor can it restore to life.

19:4405 We were with the Messenger of Allah on the Day of Hudaibiya. If we had thought it fit to fight, we could fight. This was in the truce between the Messenger of Allah and the polytheists. Umar b. Khattab came, approached the Messenger of Allah and said: Messenger of Allah, aren't we fighting for truth and they for falsehood? He replied: By all means. He asked: Are not those killed from our side in Paradise and those killed from their side in the Fire? He replied: Yes. He said: Then why should we put a blot upon our religion and return, while Allah has not decided the issue between them and ourselves? He said: Son of Khattab, I am the Messenger of Allah. Allah will never ruin me.

19:4412 I was with the Messenger of Allah on the night of the Battle of Abzib and we were gripped by a violent wind and severe cold. The Messenger of Allah said: Hark, the man who goes reconnoitring and brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah. Then he said: Get up Hudhaifa, bring me the news of the enemy.

19:4413 Anas b. Malik reported that at the Battle of Uhud, the Messenger of Allah was left with only seven men from the ansar and two men from the Quraish. When the enemy advanced towards him and overwhelmed him, he said: Whoso turns them away from us will attain Paradise or will be my Companion in Paradise. A man from the Ansar came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: Whoso turns them away, from us will attain Paradise or will be my Companion in Paradise. A man from the Ansar came forward and fought until he was killed. This state continued until the seven Ansar were killed one after the other. Now, the Messenger of Allah said: We have not done justice to our Companions.

19:4420 The Messenger of Allah said: Great is the wrath of Allah upon a person who has been killed by the Messenger of Allah in the way of Allah, the Exalted and Glorious.

19:4424 The Messenger of Allah turned his face towards the Kaaba and invoked God's curses upon six men of the Quraish, among whom were Abu Jahl. Umayya b. Khalaf, Utba b. Rabi'a, Shaiba b. Rabi'a and 'Uqba b. Abu Mu'ait I swear by God that I saw them lying slain in the battlefield of Badr. It being a hot day, their complexion had changed showing signs of decay.

19:4425 The Messenger of Allah said: The angel in charge of the mountains called out to me, greeted me and said: Muhammad, God has listened to what thy people have said to thee. I am the angel in charge of the mountains and thy Lord has sent me to thee so that thou may order me what thou wishest. If thou wish that I should bring together the two mountains that stand opposite to each other at the extremities of Mecca to crush them in between, I would do that. But I said to him: I rather hope that God will produce from their descendants such persons as will worship Allah, the One, and will not ascribe partners to Him.

19:4436 The Messenger of Allah said: Who will kill Ka'b b. Ashraf? He has maligned Allah and His Messenger. Maslama said: Messenger of Allah, do you wish that I should kill him? He said: Yes. Maslama said: Permit me to talk to him in the way I deem fit {i.e. lie to gain his confidence}. He said: Talk as you like. So, Maslama came to Ka'b and talked to him, referred to the old friendship between them and said: The Prophet has made up his mind to collect charity from us and this has put us to a great hardship. When he heard this, Ka'b said: By God, you will be put to more trouble by him. Maslama said: No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan. Ka'b said: What will you mortgage? He said: What do you want? Ka'b said: Pledge me your women. He said: You are the most handsome of the Arabs; should we pledge our women to you? Ka'b said: Pledge me your children. He said: The son of one of us may abuse us saying that he was pledged for two wasqs of dates, but we can pledge you our weapons. Ka'b said: All right. Then Maslama promised that he would come to him with Harith, Abu Jabr and Abbad b. Bishr. So they came and called upon him at night. Ka'b came down to them. His wife said: I hear a voice which sounds like the voice of murder. He said: It is only Maslama and his foster-brother, Abu Na'ila. Maslama said to his companions: As he comes down, I will extend my hands towards his head and when I hold him fast, you should do your job. When he came down they said to him: We sense from you a very fine smell. Maslama said: Allow me to smell. Ka'b said: Yes, you may smell. He then held his head fast and said to his companions: Do your job. And they killed him.

19:4437 It has been narrated by Anas that the Messenger of Allah raided Khaibar. One morning we offered prayers in the darkness of early dawn near Khaibar. Then the Messenger of Allah mounted his horse. The Prophet of Allah rode through the streets of Khaibar. When he entered the town, he said: "God is Great. Khaibar shall face destruction." When we descend in the city-square of a people, it is a bad day for them who have been warned and have not taken heed. He said these words thrice. The people of the town had just come out from their houses to go about their jobs. They said in surprise: Muhammad has come. We captured Khaibar by force.

19:4438 Anas said: I was riding on the day of the Battle of Khaibar. We encountered the people at sunrise when they had come out with their axes, spades and strings driving their cattle along. They shouted in surprise: Muhammad has come along with his force! The Messenger of Allah said: Khaibar shall face destruction. Behold! when we descend in the city-square of a people, it is a bad day for those who have been warned but have not taken heed. Allah, the Glorious and Majestic, inflicted defeat upon them.

19:4440 Salama b. al-Akwa' said: We marched upon Khaibar with the Messenger of Allah. We reached Khaibar and besieged them, and we continued the siege until extreme hunger afflicted us. When the people drew themselves up in battle array 'Amir caught hold of his sword that was rather short. He drove a Jew before him to strike him with it. As he struck him, his sword recoiled and struck his own knee, and 'Amir died of the wound. When the people returned after the conquest of Khaibar I was silent and dejected; Muhammad said: What's the matter with thee? I said to him: People presume that 'Amir's sacrifice has been in vain. He said: Who has said that has lied. For him ('Amir) there is a double reward. He was a devotee of God and a warrior fighting for His cause. {Fighting in Allah's cause will earn you double reward. What

more incentive need be given to a Jihadist?}

19:4457 The Messenger of Allah used not to kill the children, so you should not kill them unless you could distinguish between a child who would grow up to be a believer and a child who would grow up to be a nonbeliever, so that you killed the prospective nonbeliever and left the prospective believer alive. {It is acceptable to kill children if you believe they will grow up to be non-Muslims.}

19:4458 Yazid b. Hurmuz asked: Do the woman and the slave get a share of the booty if they participated in Jihad. Ibn Abbas said: You should know that there is nothing of the sort for them except that they will be given a prize.

19:4464 Abu Ishaq narrated: I met Zaid b. Arqam. I asked him: How many military expeditions did the Messenger of Allah undertake? He said: Nineteen expeditions. I asked him: On how many expeditions did you accompany him? He said: On seventeen expeditions.

19:4466 Jabir b. Abdullah said: I fought in the company of the Messenger of Allah in nineteen battles. I did not participate in the Battle of Badr and the Battle of Uhud. My father prevented me as my age was tender. After 'Abdullah (my father) was killed on the Day of Uhud, I never lagged behind the Messenger of Allah and joined every battle he fought.

19:4472 The Messenger of Allah set out for Badr. When he reached Harrat-ul-Wabara a man met him who was known for his valour and courage. The Companions of the Messenger of Allah were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah said to him: Do you believe in Allah and His Apostle? He said: No. The Messenger of Allah said: Go back, I will not seek help from a Mushrik (idol worshipper). The man returned and overtook him at Baida'. The Messenger asked him as he had asked previously: Do you believe in Allah and His Apostle? The man said: Yes. The Messenger of Allah said to him: Then come along with us.

SB 1:35 The Prophet said, 'The person who participates in Holy battles for Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). For Jihad I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.'

SB 4:264 Allah's Apostle in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them."

SB 52:50 The Prophet said, "A single endeavour of fighting in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

SB 52:220 Allah's Apostle said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror cast in the hearts of the enemy, and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand."

SB 53:386 Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah alone or pay Jizya (tax); and our Prophet has informed us that our Lord says: "Whoever amongst us is killed shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master."

SB 56:815 Allah's Apostle said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in Whose Hands Muhammad's life is, you will spend the treasures of both of them in Allah's Cause." {After invitations to Islam were rejected by the Persian, Roman and other leaders, Muhammad incited his followers to ensure they perished and sanctioned the use of their wealth in the cause of Allah. It was a command that was steadfastly adhered to in

the centuries following his death. }

SAD 19:226 The Apostle of Allah said: “If you gain a victory over the men of Jews, kill them”. So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He then killed him.

SAD 14:2482 Narrated Thabit ibn Says: A woman called Umm Khallad came to the Prophet while she was veiled. She was searching for her son who had been killed (in the battle). Some of the Companions of the Prophet said to her: You have come here asking for your son while veiling your face? She said: If I am afflicted with the loss of my son, I shall not suffer the loss of my modesty. The Apostle of Allah said: You will get the reward of two martyrs for your son. She asked: Why is that so, Apostle of Allah? He replied: Because the people of the Book (Christian and Jews) have killed him.

SAD 38-4390 Narrated Atiyyah al-Qurazi: I was among the captives of Banu Qurayzah. The Muslims examined us, and those who had begun to grow pubic hair were killed, and those who had not were not killed. I was among those who had not yet grown hair.

Government

20:4473 The Messenger of Allah said: People are to be subservient to the Quraish {the tribe to which Muhammad belonged}: the Muslims among them being subservient to the Muslims among them, and the disbelievers among the people being subservient to the disbelievers among them.

20:4476 The Messenger of Allah said: The Caliphate will remain among the Quraish even if only two persons are left on the earth.

20:4477 The Messenger of Allah said: This Caliphate will not end until there have been twelve Caliphs among them. All of them will be from the Quraish.

20:4483 The Messenger of Allah said on Friday evening, the day on which al-Aslami was stoned to death for committing adultery: The Islamic religion will continue until the last Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish. A small force of the Muslims will capture the white palace, the police of the Persian Emperor or his descendants. Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them. I will be your forerunner at the Cistern (at the entrance to paradise) expecting your arrival.

20:4505 One day the Messenger of Allah stood among us (to deliver a sermon). He talked about the misappropriation of war booty, and declared it to be a serious matter and a grave sin. Then he said: I shouldn't find that any of you should come on the Day of Judgment with a growling camel mounted on his neck, and should appeal to me for help saying: “Messenger of Allah, help me.” and I should say: I have no authority to help you; I already communicated to you. I shouldn't find that any of you should come on the Day of Judgment with a bleating ewe mounted on his neck, and he should say to me: “Messenger of Allah, help me,” and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that one of you should come on the Day of Judgment with a Person crying loudly mounted on his neck, and he should say to me: “Messenger of Allah, help me,” and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that any one of you should come on the Day of Judgment with fluttering clothes wrapped round his neck and he should say to me: “Messenger of Allah, help me,” and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that any of you should come on the Day of Judgment with a heap of gold and silver placed on his neck and he should say to me: “Messenger of Allah, help me.” and I should say: I have no authority to help you; I already conveyed to you the warning from the Almighty. {Muhammad was keen on ensuring the war booty, which included camels, ewes, people, clothes, gold and silver was not misappropriated by his jihadists. They were warned that such stolen items would be around their necks on the day of judgement. }

20:4518 The Prophet said: Whoso obeys me obeys God, and whoso disobeys me disobeys God. Whoso

obeys the commander appointed by me obeys me, and whoso disobeys the commander disobeys me.

20:4533 The Prophet said: It is obligatory upon a Muslim that he should listen to the ruler appointed over him and obey him whether he likes it or not, except that he is ordered to do a sinful thing.

20:4543 The Prophet said: Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there will be no prophets. There will be caliphs and they will be quite large in number. His Companions said: What do you order us to do in case we come to have more than one Caliph? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i.e. obey them). God Himself will question them about the subjects whom He had entrusted to them. {Muhammad claimed that there was a constant line of prophets that preceded him. However after him there will be none, only caliphs (Muslim leaders) who God will assign to rule.}

20:4546 We gathered around the Messenger of Allah who said: It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this Umma of yours has its days of peace and security in the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart. If another man comes forward as a claimant to the Caliphate, disputing his authority, they (the Muslims) should behead the latter.

20:4553 Hudhaifa b. al-Yaman said: Messenger of Allah is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, (a time will come) when there will be people standing and inviting at the gates of Hell. Whoso responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader.

20:4554 Hudhaifa b. al-Yaman said: Messenger of Allah, will there be a bad time after good time? He said: Yes. There will be leaders who will not be led by my guidance and who will not adopt my ways. There will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do Messenger of Allah, if I happen to live in that time? He replied: You will listen to the Amir {Muslim military commander} and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.

20:4555 The Messenger of Allah said: One who defected from obedience and separated from the main body of the Muslims; if he died in that state, would die the death of one belonging to the days of Jahiliyya {Days of pre-Islamic ignorance}.

20:4565 The Messenger of Allah said: Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be.

20:4567 The Messenger of Allah said: When you are holding to one single man as your leader, you should kill who seeks to undermine your solidarity or disrupt your unity.

20:4568 The Messenger of Allah said: When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later.

20:4590 Yazid b. Abu Ubaid said: I asked Salama as to what effect he had sworn allegiance to the Messenger of Allah on the Day of Hudaibiya. He said: To the effect that we will die fighting.

20:4595 Mujashi' b. Mas'ud said: I brought my brother Abu Ma'bad to the Messenger of Allah after the conquest of Mecca and said: Messenger of Allah, allow him to swear his pledge of migration at your hand. He said: The period of migration is over; now nobody can get this meritorious distinction. I said: For what

actions will you allow him to bind himself in oath? He said: He can do so for serving the cause of Islam, for fighting in the way of Allah and for fighting in the cause of virtue.

20:4597 The Messenger of Allah said on the day of the Conquest of Mecca: There is no Hijra (migration) now, but only Jihad, fighting for the cause of Islam, and sincerity of purpose have great reward; when you are asked to set out on an expedition undertaken for the cause of Islam you should readily do so.

20:4605 Ibn 'Umar said: The Messenger of Allah inspected me on the battlefield on the Day of Uhud, and I was fourteen years old. He did not allow me to take part in the fight. He inspected me on the Day of Khandaq, and I was fifteen years old, and he permitted me to fight. Nafi' said: I came to 'Umar b. 'Abd al-'Aziz who was then Caliph, and narrated this tradition to him. He said: Surely, this is the demarcation between a minor and an adult.

20:4614 The Messenger of Allah was twisting the forelock of a horse with his fingers and he was saying: A great benefit or reward for rearing them for Jihad and spoils of war, has been tied to the forelocks of horses until the Day of Judgment. {Muhammad envisaged the rearing of horses for holy war and capture of booty until the Last Day.}

20:4617 Allah's Messenger having said this: Good is tied to the forelock of the horses. He was asked: Messenger of Allah, why is it so? He (the Prophet said): For reward and booty until the Day of Judgment.

20:4626 The Messenger of Allah said: Allah has undertaken to look after the affairs of one who goes out to fight in His way believing in Him and affirming the truth of His Apostles. He is committed to His care that He will either admit him to Paradise or bring him back to his home from where he set out with a reward or his share of the booty. By the Being in Whose Hand is the life of Muhammad Abu Huraira said: I would not lag behind any expedition which is going to fight in the cause of Allah. I love to fight in the way of Allah and be killed, to fight and again be killed and to fight again and be killed.

20:4629 The Messenger of Allah said: One who is wounded in the way of Allah-and Allah knows better who is wounded in His way-will appear on the Day of Judgment with his wound bleeding. The colour (of its discharge) will be the colour of blood, but its smell will be the smell of musk.

20:4635 The Messenger of Allah said: Nobody who enters Paradise will ever like to return to this world even if he were offered everything on the surface of the earth. Except the martyr who will desire to return to this world and be killed ten times for the sake of the great honour that has been bestowed upon him.

20:4636 The Messenger of Allah was asked: What deed could be an equivalent of Jihad in the way of Allah? He answered: You do not have the strength to do that deed. One who goes out for Jihad is like a person who keeps fasts, stands in prayer constantly, obeying Allah's behests contained in the verses of the Qur'an, and does not exhibit any lassitude in fasting and prayer until the Mujihid {soldier of Islam} returns from Jihad in the way of Allah.

20:4639 The Messenger of Allah said: Leaving for Jihad in the way of Allah in the morning or in the evening will merit a reward better than the world and all that is in it.

20:4643 The Messenger of Allah said: A journey undertaken in the morning or evening for Jihad in the way of Allah is better than anything on which the sun rises or sets.

20:4645 The Messenger of Allah said: Abu Sa'id, whoever cheerfully accepts Allah as his Lord, Islam as his religion and Muhammad as his Apostle is necessarily entitled to enter Paradise. But there is another act which elevates the position of a man in paradise to a grade one hundred higher, and the elevation between one grade and the other is equal to the height of the heaven from the earth. Abu Sa'id asked: What is that act? He replied: Jihad in the way of Allah! Jihad in the way of Allah!

20:4646 The Messenger of Allah delivered a sermon in which he told them that Jihad in the way of Allah and belief in Allah are the most meritorious of acts. A man stood up and said: Messenger of Allah, do you think that if I am killed in the way of Allah, my sins will be blotted out from me? The Messenger of Allah said: Yes, if you were patient and sincere and always fought facing the enemy and never turning your back

upon him, all your lapses would be forgiven except debt. Gabriel has told me this.

20:4651 The Prophet said: The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. Then they said: O Lord, we wish that Thou return our souls to our bodies so that we may be slain in Thy way once again. When He (Allah) saw that they had no need, they were left to their joy in heaven.

20:4652 The Prophet said: The best of men is he who fights in the way of Allah spending his wealth and staking his life.

20:4660 The Messenger of Allah said: God laughs at the two men one of whom kills the other; both of them will enter Paradise. They (the Companions) said: How, Messenger of Allah? He said: One is slain in the way of Allah and enters Paradise. Then God forgives the other and guides him to Islam; then he fights in the way of Allah and dies a martyr.

20:4663 A man brought a muzzled she-camel and said: It is offered in the way of Allah. The Messenger of Allah said: For this you will have seven hundred she-camels on the Day of Judgment all of which will be muzzled.

20:4668 The Messenger of Allah said: Anybody who equips a warrior going to fight in the way of Allah is like one who actually fights. And anybody who looks after the family of a warrior in his absence in fact participated in the battle. {Muhammad ensured he had all angles covered, promising paradise for all assistance provided in the Holy War effort}

20:4676 Abu Ishaq narrated about the Qur'anic verse: "Those who sit at home from among the believers and those who go out for Jihad in the way of Allah are not equal." He said that the Messenger of Allah ordered Zaid to write the verse. He brought a shoulder-blade of a slaughtered camel and inscribed the verse thereon. The son of Umm Maktum complained of his blindness to the Holy Prophet. At this descended the revelation: "Those of the believers who sit at home without any trouble (illness, incapacity, disability)".

20:4678 On the day of the battle of Uhud a man said: Messenger of Allah, where shall I be if I am killed? He replied: In Paradise. The man threw away the dates he had in his hand and fought until he was killed.

20:4681 While facing the enemy, the Messenger of Allah said: Surely, the gates of Paradise are under the shadows of the swords. A man got up and said; Abu Musa, did you hear what the Messenger of Allah say? He said: Yes. He returned to his friends and said: I greet you a farewell greeting. Then he broke the sheath of his sword, threw it away, advanced with his naked sword towards the enemy and fought them with it until he was slain.

20:4681 A desert Arab came to the Holy Prophet and said: Messenger of Allah, one man fights for the spoils of war; another fights that he may be remembered, and another fights that he may see his high position achieved as a result of his valour in fighting. Which of these is fighting in the cause of God? The Messenger of Allah said: Who fights so that the word of Allah is exalted, is fighting in the way of Allah.

20:4690 The Messenger of Allah said: A troop of soldiers who fight in the way of Allah and get their share of the booty receive in advance two-thirds of their reward in the Hereafter and only one-third will remain to their credit. And a troop of soldiers, large or small, who return empty-handed and are afflicted or wounded, will receive their full reward in the Hereafter.

20:4695 The Messenger of Allah said: Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed.

20:4696 The Messenger of Allah said: One who died but did not fight in the way of Allah nor did he express any desire or determination for Jihad died the death of a hypocrite.

20:4711 The Messenger of Allah said while delivering a sermon from the pulpit: Prepare to meet them with

as much strength as you can afford. Beware, strength consists in archery. Beware, strength consists in archery.

20:4712 The Messenger of Allah said: Lands shall be thrown open to you and Allah will suffice you against your enemies, but none of you should give up playing with his arrows.

20:4714 The Prophet said: Who learnt archery and then gave it up is not from us or he has been guilty of disobedience to Allah's Apostle.

20:4716 The Messenger of Allah said: A group of people from my Umma will always remain triumphant on the right path and continue to be triumphant against their opponents. He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's command is executed on the day of judgement.

20:4717 The Prophet said: This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established.

20:4721 The Messenger of Allah said: A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of silk; it will cause the death of all faithful persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour.

20:4727 We accompanied the Messenger of Allah on an expedition. When we came (back) to Medina and were going to enter our houses, he said: Wait and enter your houses in the later part of the evening so that a woman with dishevelled hair may have used the comb, and a woman whose husband has been away from home may have removed the hair from her private parts.

SB 88:219 When the Prophet heard the news that the people of Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

Hunting, Food and Drink

21:4732 The Messenger of Allah said: When you set off your trained dogs (to hunt game) recite the name of Allah while setting them off, then eat the game. But on the condition that no other dog, which you did not set off, participates in catching the game.

21:4742 Allah's Messenger said: When you shoot your arrow, recite the name of Allah, and if you find it (the arrow) killed (that) then eat, except when you find it fallen into water, for in that case you do not know whether it is water that caused its death or your arrow.

21:4743 Abu Tha'laba al-Khushani said: Allah's Messenger, we are in the land of the Jews and Christians, so we eat in their utensils. Inform me what is lawful (Halal) for us. The Prophet said: Regarding what you have mentioned of the fact that you live in the land belonging to the People of the Book and so you eat in their utensils, but if you can get utensils other than theirs, then don't eat in them.

21:4752 Allah's Messenger prohibited the eating of all fanged beasts of prey, and all the birds having talons.

21:4756 Allah's Messenger sent us on an expedition {raid} that we might intercept a caravan of the Quraish. He provided us with a bag of dates. Abu Ubaida gave each of us one date everyday. We then went to the coast of the sea, and there rose before us on the coast something like a big mound. We came near and found that it was a beast, called al-'Anbar (whale). Abu 'Ubaida said. It is dead but it does not matter, we have been sent by the Messenger of Allah in the path of Allah and you are hard pressed on account of the scarcity of food, so you eat that. We three hundred in number stayed there for a month, until we grew bulky. We extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull. Abu 'Ubaida called forth thirteen men from us and he made them sit in the cavity of its eye,

and he took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under the arched rib, and we provided ourselves with pieces of boiled meat. When we came back to Medina, we went to Allah's Messenger and made a mention of that to him, whereupon he said: That was a provision which Allah had brought forth for you. Is there any piece of meat left with you, so that you give to us? He (Jabir) said: We sent to Allah's Messenger some of that meat and he ate it.

21:4777 When Allah's Messenger conquered Khaibar, we caught hold of the asses outside the village. We cooked them. Then the announcer of Allah's Messenger made the announcement: Listen, verily Allah and His Messenger have prohibited you the eating of their flesh, for it is a loathsome evil of Satan's doing.

21:4779 Allah's Messenger prohibited eating of the flesh of domestic asses but permitted the cooking of the flesh of horses.

21:4780 We ate during the time of Khaibar the flesh of horses and of wild asses, but Allah's Messenger prohibited us to eat the flesh of domestic asses.

21:4784 A person asked Allah's Messenger about the eating of lizards, whereupon he said. I neither eat it, nor do I prohibit it.

21:4801 We went on seven expeditions with Allah's Messenger and ate locusts.

21:4804 We chased a hare at Marr az-Zahrin and caught hold of it. I brought it to Abu Talha. He slaughtered it and sent its haunch and two hind legs to Allah's Messenger and he accepted them.

21:4805 Allah's Messenger forbade flinging of pebbles since neither the game is taken thereby, nor an enemy defeated.

22:4819 Allah's Messenger said: He who slaughtered sacrificial animal before the Eid prayer should slaughter a goat again in its stead and he who has not slaughtered he should slaughter it by reciting the name of Allah.

22:4823 Abu Burda sacrificed his animal before (Eid) prayer. Thereupon Allah's Messenger said: "That is a goat slaughtered for the sake of flesh and not as a sacrifice on the day of Adha." Abu Burda said: "I have a lamb of six months." Thereupon he (Muhammad) said: "Offer it as a sacrifice. He who sacrificed before prayer, he in fact slaughtered it for his own self, and he who slaughtered after prayer, his ritual of sacrifice became complete and he in fact observed the religious practice of the Muslims."

22:4841 Allah's Messenger sacrificed two horned rams with his own hand and placed his foot on their sides, and recited the name of Allah and Glorified Him (saying Allah-o-Akbar).

22:4845 Allah's Messenger commanded that a ram with black legs, black belly and black circles round the eyes should be brought to him, so that he should sacrifice it. He then took the knife and then the ram; he placed it on the ground and then sacrificed it, saying: "In the name of Allah, O Allah, accept this sacrifice on behalf of Muhammad and the family of Muhammad and the Umma of Muhammad"

22:4869 Allah's Messenger said: When any one of you intending to sacrifice the animal enters in the month (of Dhu'l-Hijja) he should not get his hair or nails cut until he has sacrificed the animal.

22:4876 Allah's Messenger said: Allah cursed him who sacrificed for anyone besides Allah; and cursed him who accommodated an innovator; and Allah cursed him who changed the boundary lines of the land possessed by him.

23:4892 Tariq a-Ju'fi asked Allah's Apostle about liquor. He forbade its use and he expressed hatred that it should be prepared. He (Tariq) said: I prepare it as a medicine, whereupon he (the Prophet) said: It is no medicine, but an ailment.

23:4898 Allah's Messenger said: Do not mix grapes and fresh dates, and dry dates and fresh dates.

23:4962 Allah's Messenger said: Every intoxicant is forbidden. Allah made a covenant to those who drank intoxicants to make their drink Tinat al-Khabal. They said: Allah's Messenger, what is Tinat al-Khabal? He

said: It is the sweat and discharge of the denizens of Hell.

23:4962 Allah's Messenger said: He who drank wine in this world would be deprived of it in the Hereafter.

23:5010 Allah's Messenger said: None of you should eat or drink with his left hand for the Satan eats with left hand and drinks with that hand.

23:5018 Allah's Apostle forbade that a person should drink while standing. We said to him: What about eating? Thereupon he said: That is even worse and more detestable (abominable).

23:5022 Allah's Messenger said: None of you should drink while standing; and if anyone forgets, he must vomit.

23:5038 Allah's Messenger said: When any one of you eats food he should not wipe his hand until he has licked it or got it licked by someone else.

23:5040 The Messenger of Allah used to eat food with three fingers and he licked his hand before wiping it.

23:5043 Allah's Messenger commanded the licking of fingers and the dish, saying: "You do not know in what portion the blessing lies."

23:5044 Allah's Messenger said: When any one of you drops a mouthful he should pick it up and remove any of the filth on it, and then eat it, and should not leave it for the Satan, and should not wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies.

23:5078 Allah's Messenger said: A family which has dates will not be hungry.

23:5079 Allah's Messenger said: A family which has no dates in their house, its members will be hungry.

23:5081 Allah's Messenger said: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day.

23:5099 Allah's Apostle did not eat garlic as he was visited by angels who brought him the message of Allah.

23:5116 Allah's Messenger said: A believer eats in one intestine, whereas a nonbeliever eats in seven intestines.

23:5120 Allah's Messenger invited a non-Muslim and commanded that a goat be milked for him. It was milked and he drank its milk. Then the second one was milked and he drank its milk, till he drank the milk of seven goats. On the next morning he embraced Islam. And Allah's Messenger commanded that a goat should be milked for him and he drank its milk and then another was milked but he did not finish it, whereupon Allah's Messenger said: A believer drinks in one intestine whereas a nonbeliever drinks in seven intestines.

Clothing, Behaviour, Greetings, Poetry and Visions

24:5126 Allah's Apostle said: He who drinks in the vessel of silver in fact drinks down in his belly the fire of Hell.

24:5129 Allah's Messenger forbade us to wear rings or gold rings, to drink in silver vessels, to use the saddle cloth made of red silk, to wear garments made of Qassi material or garments made of silk or brocade and velvet.

24:5131 The Prophet forbade drinking in silver vessels, for one who drinks in them in this world would not drink in them in the hereafter.

24:5134 Allah's Messenger said: Do not drink in gold and silver vessels, and do not wear brocade or silk, for these are meant for the nonbelievers in this world, but they are meant for you in the hereafter on the day of resurrection.

24:5141 Umar b. Khattab saw someone selling garments of silk at the door of the mosque. Allah's Messenger said: Go, who wears it has no share of reward in the hereafter. Then these garments were sent to Allah's Messenger who presented one silk garment to Umar. Thereupon Umar said: You make me wear this contrary to what you had to say. Whereupon Allah's Messenger said: I have not presented you this for wearing but to sell to the unbelievers in Mecca.

24:5150 'Abdullah b. Zubair said: Behold! do not dress your women with silk clothes for Allah's messenger said: Do not wear silk, for one who wear it in this world will not wear it in the Hereafter.

24:5173 Allah's Messenger saw me wearing clothes dyed in saffron whereupon he said: These are the clothes worn by the nonbelievers, so do not wear them. I said: I will wash them. He said: No burn them. {Muhammad may have been aware that saffron was worn by Buddhist and Hindu monks and hence forbid any likeness to them.}

24:5190 Allah's Messenger said: There should be a bedding for a man, a bedding for his wife and the third one for the guest, and the fourth one is for Satan.

24:5231 Allah's Messenger said: When one of you puts on sandals, he should first put in the right foot, and when he takes off he should take off the left one first, or he should put them on together or take them off together.

24:5235 Allah's Messenger said: When the straps of the shoe are broken, he should not walk with one sandal until he has got the straps repaired, and he should not walk with one shoe.

24:5244 Abu Qubafa was led to Muhammad on the day of the Conquest of Mecca and his head and beard were white, whereupon Allah's Messenger said: Change its colour with something but avoid black.

24:5245 Allah's Messenger said: The Jews and the Christians do not dye their hair, so oppose them.

24:5246 Gabriel made a promise with Allah's Messenger to come at a definite hour; that hour came but he did not visit him. Muhammad said: Never has Allah or His messengers (angels) ever broken their promise. Then he cast a glance and found a puppy under his cot and said: 'A'isha, when did this dog enter here? She said: By Allah, I don't know. He then commanded and it was turned out. Then Gabriel came and Allah's Messenger said to him: You promised me and I waited for you but you did not come. Whereupon Gabriel said: It was the dog in your house which prevented me from entering, for we (angels) do not enter a house in which there is a dog or a picture.

24:5248 Then on that very morning Muhammad commanded the killing of dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields.

24:5254 Aisha reported: The Prophet set out for an expedition. I had screened my door with a curtain having portraits of winged horses upon it. When he came back he saw that carpet I perceived signs of disapproval on his face. He pulled it until it was torn. It was cut into pieces and he said: Allah has not commanded us to clothe stones and clay.

24:5255 Aisha reported: We had a curtain with us which had portraits of birds upon it. Whenever a visitor came, he found them in front of him. Thereupon Allah's Messenger said to me: Change them, for whenever I enter the room I see them and it brings to my mind the pleasures of worldly life.

24:5261 Aisha reported: Allah's Messenger visited me and I had a shelf with a thin cloth curtain hanging over it on which there were portraits. No sooner did he see it than he tore it and the colour of his face underwent a change and he said: The most grievous torment from the Hand of Allah on the Day of Resurrection awaits those who imitate Allah in the act of His creation. Aisha said: We tore it into pieces.

24:5268 Allah's Messenger said: Those who paint pictures would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you have created.

24:5270 Allah's Messenger said: The most grievously tormented people amongst the denizens of Hell on

the Day of Resurrection would be the painters of pictures. The soul will be breathed in every picture prepared by him and it shall punish him in the Hell.

24:5289 Allah's Messenger forbade having a part of a boy's head shaved and leaving a part unshaven.

24:5298 Allah's Messenger said: The woman who adds false hair and the woman who asks for it have been cursed.

24:5301 Allah has cursed those women who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification. Allah's Messenger said: Had there been anything like it in my wives, I would have never slept with them in the bed.

24:5306 Allah's Messenger forbid this and said: The people of Bani Isra'il were ruined at the time when their women wore false hair.

25:5316 Allah's Messenger said: I am Qasim in the sense that I distribute the spoils of war and the dues of Zakat (tax) amongst you.

25:5345 Asma' reported I gave birth to a child there. Allah's Messenger placed him on his lap and then commanded for the dates to be brought. He chewed them and then put the saliva in the child's mouth. The first thing which went into his stomach was the saliva of Allah's Messenger. He then rubbed his palate with dates and then invoked blessings for him.

25:5356 Allah's Messenger said: Permission for entering the house should be sought three times and if permission is granted to you then go in, otherwise go back.

25:5367 Sa'idi reported that a person peeped through the hole of the door of Allah's Messenger and he had with him some pointed comb with which he had been adjusting the hair of his head. Allah's Messenger said to him: If I were to know that you had been peeping I would have thrust it in your eyes.

25:5370 Allah's Messenger said: He, who peeped into the house of people without their consent, it is permissible for them to put out his eyes. There is no harm for you.

26:5379 Allah's Messenger said: Six are the rights of a Muslim with another Muslim. When you meet him, offer him greetings; when he invites you to a feast accept it; When he seeks your council give him; When he sneezes and says: "All praise is due to Allah" you say "May Allah show mercy to you"; When he falls ill visit him; and when he dies follow his bier.

26:5389 Allah's Messenger said: Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.

26:5397 Sauda, a wife of Allah's Messenger went during one night when it was dark to relieve herself. 'Umar called her saying: Sauda, we recognise you. It was then that Allah revealed the verses pertaining to veil. {A woman cannot be recognised outside her house.}

26:5399 Allah's Messenger said: No person should spend the night with a married woman, but only in case he is married to her.

26:5400 Allah's Messenger said: Beware of getting, into the houses and meeting women. A person asked: What about the husband's brother, whereupon Muhammad said: Husband's brother is like death.

26:5405 Allah's Messenger said: Satan circulates in the body of man like the circulation of blood and I was afraid lest it should instil any evil in your heart.

26:5425 Gabriel came and said: Muhammad, have you fallen ill? Thereupon Muhammad said: Yes. He (Gabriel) said: "In the name of Allah I exorcise you from everything and safeguard you from every evil that may harm you and from the evil eye of a jealous one. Allah would cure you and I invoke the name of Allah for you."

26:5427 Allah's Messenger said: The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take bath as cure from an evil

eye, you should take bath.

26:5427 A Jew had cast a spell upon Allah's Messenger with the result that he felt he did things he had not done. Allah's Messenger said: "There came to me two men and sat near my head and the other near my feet. The one at my feet said: What is the trouble with the man? The other said: A spell has affected him. It was Labid b. A'sam by the comb and by the hair stuck to the comb which is now in the well of Dhi Arwan." Allah's Messenger sent some of the persons from among his companions there and then said: Its water was yellow like henna and its trees were like heads of the devils.

26:5432 When any person amongst us fell ill, Allah's Messenger used to rub him with his right band and then say: O Lord of the people, grant him health, heal him, for Thou art a Great Healer. There is no healing but with Thy healing power one is healed and illness is removed.

26:5444 When any person fell ill with a disease the Apostle of Allah placed his forefinger upon the ground and then lifted it by reciting the name of Allah. He said: The dust of our ground with the saliva of any one of us would serve as a means whereby our illness would be cured with the sanction of Allah

26:5484 Allah's messenger said: The fever is due to the intense heat of the Hell, so cool it with water.

26:5526 Allah's Messenger said. If bad luck is a fact, then it is in the horse, the woman and the house.

26:5538 As we were sitting during the night with Allah's Messenger a meteor shot gave a dazzling light. Allah's Messenger said: Allah issues command when He decides to do a thing. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission the jinn (devil) snatches what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors.

26:5541 There was a leper amongst the delegation from Thaqif. Allah's Apostle sent a message to him: We have accepted your allegiance, so you may go. {Muhammad obviously was not too keen on meeting a leper}.

26:5542 Allah's Messenger commanded the killing of snakes having stripes over it, for it affects eyesight and miscarries pregnancy.

26:5545 Allah's Messenger commanded the killing of dogs and the killing of the striped and the short-tailed snakes, for both of them affect the eyesight adversely and cause miscarriage.

26:5557 Abu as-Sa'ib said: We went with Allah's Messenger to participate in the Battle of Trench when a young man in the midday sought permission to return to his family. He came back and found his wife standing between the two doors (outside). He bent towards her smitten by jealousy and made a dash towards her with a spear in order to stab her. She said: Keep your spear away and enter the house until you see that which has made me come out. He entered and found a big snake coiled on the bedding. He darted with the spear and pierced it but the snake quivered and attacked him. We came to Allah's Apostle and said: Request Allah that the man be brought back to life. Thereupon he said: There are in Medina jinns (devils) who have accepted Islam, so when you see any one of them, pronounce a warning to it for three days, and if they appear before you after that, then kill it for that is a devil. {A few points to note here: If a wife steps outside her house without necessary permission she should be killed. Muhammad was not able to supplicate Allah to return the young man back to life. And Muhammad was under the impression that some snakes were devils who you could warn to leave your house. But if it hung around for three days you should kill it because it is Satan.}

26:5564 Allah's Messenger said: He who killed a gecko (lizard) with the first stroke for him is ordained one hundred virtues, and with the second stroke one less than that and with the third one less than that. {Those who maintain a farm of lizards and perfect the art of killing them with one stroke will accumulate countless virtues!}

26:5567 Allah's Messenger said: An ant had bitten a Prophet, while under a tree and he ordered that the tree and colony of the ants should be burnt. And Allah revealed to him: "Because of an ant's bite you have burnt

a community from amongst the communities which sings my glory.” {Apparently ants sing the glory of Allah, Allah's prophet was not aware of that nor was he tolerant enough to spare an entire colony of ants and a tree for the bite of an ant.}

27:5589 Allah's Messenger said: Karm ('worthy of respect') is a Muslim person. {Apparently non-Muslims are not karm, worthy of respect}.

28:5611 As we arrived at Arj there we met a poet who had been reciting poetry. Thereupon Allah's Messenger said: Catch the satan or detain the satan, for filling the belly of a man with pus is better than stuffing his brain with poetry.

28:5612 Allah's Apostle said: He who played chess is like one who dyed his hand with the flesh and blood of swine.

29:5613 Allah's Messenger said: A good vision comes from Allah and a bad dream from the devil. So when one of you sees a bad dream which he does not like, he should spit on his left side thrice and seek refuge with Allah from its evil; then it will not harm him.

29:5618 Allah's Messenger said: If one sees a dream which one does not like, one should not disclose it to anyone, then it would not harm him. If one sees a good vision one should feel pleased but should not disclose it to anyone but whom one loves.

29:5621 Allah's Messenger said: When the Resurrection Day is near a believer's dream can hardly be false. The vision of a Muslim is the forty-fifth part of Prophecy. I would love to see fetters {shackles for the ankles or feet} in the dream, for the fetters are an indication of one's steadfastness in religion. {Muhammad provides an analogy of one being steady in religion to one in bondage.}

29:5632 Allah's Messenger said: The pious dreams are the seventieth part of Prophecy. {Note that in hadith 5621 he says that they are forty-fifth part.}

29:5638 Allah's Messenger said: He who saw me in sleep in fact saw me, for it is not possible for the Satan to appear in my form. When any one of you sees a dream of the devil he should not inform anyone, for it is a sort of vain sport of devil in the state of sleep.

29:5641 Allah's Apostle said: None amongst you should narrate the vain sporting of devil with you in your dreams.

29:5649 Allah's Messenger said: I saw in sleep that I was about to migrate from Mecca to a land abounding in palm trees. I saw in this dream of mine that I was brandishing a sword and its upper end was broken and this is what fell in the form of misfortune to the believers on the Day of Uhud {a battle lost by the Muslims}. I brandished the sword for the second time and it became all right and this is what came to be true when Allah granted us victory and solidarity of the believers.

29:5650 Allah's Messenger said: While I was sleeping I saw in my hands two gold bangles. This had a disturbing effect upon me and I was given a suggestion in the sleep that I should blow over them, so I blew over them and they were no more. And I interpreted these two bangles as the two great liars 'Anasi the inhabitant of San'a' and the other one Musailima the inhabitant of Yamama. {Both of these men lived at the time of the Prophet. Both claimed prophethood. Musailima even claimed a joint share in the prophethood of Muhammad. Anasi and Musailima both led revolts and were killed.}

Muhammad and his Companions

30:5654 Allah's Messenger said: I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet. {So it seems that a stone can pay salutations. Idolatry in reverse?}

30:5655 Allah's Messenger said: I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted by Allah.

30:5672 Allah's Messenger said: Insects and moths fall in the fire and I would be making efforts to take them out, and I am going to hold you back from fire, but you are slipping from my hand.

30:5675 Allah's Messenger said: The Apostles before me is that of a person who built a house quite imposing and beautiful, but for one brick in one of its corners. People would go round it, appreciating the building, but saying: Why has the brick not been fixed here? He said: I am that brick and I am the last of the Apostles.

30:5705 Allah's Messenger said: My reservoir {in paradise Muhammad will have his own reservoir} would be as extensive as the distance between Aila and San'a, of Yemen.

30:5710 Allah's Apostle said: You would be shown in it {the reservoir} jugs of gold and silver more numerous than stars in the sky.

30:5728 There came to Muhammad a person and he {Muhammad} gave him a large flock and he went back to his people and said: My people embrace Islam, for Muhammad gives charity.

30:5731 Allah's Messenger said: In case we get wealth from Bahrain (war booty from a raid), I would give you so much and so much; he made an indication of it with both his hands.

30:5761 Anas b. Malik reported that Allah's Apostle used to come to our house and there was perspiration upon his body. My mother brought a bottle and began to pour the sweat in that. Muhammad asked: What is this that you are doing? Thereupon she said: That is your sweat which we mix in our perfume and it becomes the most fragrant perfume.

30:5765 Muhammad said: At times an Angel in the form of a human being comes to me and speaks and I retain whatever he speaks.

30:5811 Allah's Messenger said: I have many names: I am Muhammad, I am Ahmad, I am al-Mahi through whom Allah obliterates unbelief, and I am Hashir the gatherer at whose feet people will be gathered, and I am 'Aqib after whom there will be no Prophet.

30:5814 Allah's Messenger said: What has happened that I granted permission in a matter but you disapprove it and avoid it? By Allah, I have the best knowledge of Allah and I fear Him most.

31:5876 Amr al-'As asked Muhammad: Who amongst people are dearest to you? He said: A'isha, then Her father and then Umar.

31:5917 Ali asked: Allah's Messenger, on what issue should I fight with the people? Thereupon he (Muhammad) said: Fight with them until they bear testimony to the fact that there is no god but Allah and Muhammad is his Messenger, and when they do that then their blood and their riches are secured from destruction from your hands

31:6040 Allah's Messenger took hold of his sword and said: Who would take it from me? All the persons stretched their hands saying: I would do it. He (Allah's Apostle) said: Who would take it in order to fulfil its rights? Simak Abu Dujana said: I am here to take it and fulfil its rights. He took it and struck the heads of the polytheists.

31:6074 Allah's Messenger said: Hassan, write satire against the nonbelievers.

31:6081 Allah's Messenger said: Satirise against the nonbelieving, for the satire is more grievous to them than the hurt of an arrow. So he sent for Hassan b. Thabit who said: Now you have called for this lion who strikes the enemies with his tail. I shall tear them with my tongue as the leather is torn.

32:6204 A person came to Allah's Messenger and said: I have relatives with whom I try, to have close relationship, but they break this relation. I treat them well, but they treat me ill. I am sweet but they are harsh towards me. Upon this Muhammad said: If it is so, then you in fact throw hot ashes upon their faces and there would always remain with you on behalf of Allah an Angel to support you who would keep you dominant over them so long as you adhere to this path (Islam).

Virtue, Destiny, Knowledge, Remembrance of God

32:6219 Allah's Messenger said: A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. Don't nurse a grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are protected for his brother in faith: his blood, his wealth and his honour. {Apparently these good virtues are sectarian in nature. They do not apply to non-Muslims.}

32:6222 Allah's Messenger said: The gates of Paradise are opened on two days, Monday and Thursday. And then every servant of Allah is granted pardon except the person in whose heart there is ill will against his brother {fellow Muslim}.

32:6235 Allah's Messenger said: When a Muslim falls ill his compensation is that his minor sins are obliterated just as leaves fall. {A Muslim's illness is apparently a blessing to eradicate their sins.}

32:6250 Allah's Messenger said: A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brother, Allah would meet his needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships and he who did not expose the transgressions of a Muslim Allah would conceal his follies on the Day of Resurrection. {Peace, fellowship and support extends only within the brotherhood of Islam. Also Allah will conceal the wrongdoings of the Muslim on Judgement Day.}

32:6257 Allah's Messenger said: A believer is like a brick for another believer, the one supporting the other.

32:6260 Allah's Messenger said: The believers are like one person; if his head aches, the whole body aches with fever and sleeplessness. {Such verses explain why Muslims regardless of nationality, culture or family would defend other Muslims in other parts of the world by whatever means yet ignore the plight of nonbelievers.}

32:6290 Allah's Apostle said: O Allah, I make a covenant with Thee. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing to him on the Day of Resurrection. {Muhammad pleads to Allah to forgive any ill-treatment he brought to his followers and in fact to turn those punishments into a blessing for the sufferers.}

32:6325 Allah's Apostle said: When any one of you fights with his brother (fellow Muslim), he should avoid his face for Allah created Adam in His own image.

32:6332 A person entering the mosque with arrows with their iron-ends were exposed, is commanded that he should grasp the pointed heads so that these might not do any harm to a Muslim.

33:6393 Mas'ud reported: Evil one is he who is evil in the womb of his mother and the good one is he who takes lesson from the fate of others. Allah's Messenger said: When forty nights pass after the semen gets into the womb, Allah sends the angel and gives him the shape. Then he creates his sense of hearing, sense of sight, his skin, his flesh, his bones, and then says: My Lord, would he be male or female? And your Lord decides as He desires and the angel then puts down that also and then says: My Lord, what about his age? And your Lord decides as He likes it and the angel puts it down. Then he says: My Lord, what about his livelihood? And then the Lord decides as He likes and the angel writes it down, and then the angel gets out with his scroll of destiny in his hand and nothing is added to it and nothing is subtracted from it.

33:6412 Allah's Messenger said: There was an argument between Adam and Moses. Moses said: Are you that Adam whose lapse caused you to get out of Paradise? Adam said to him: Are you that Moses whom Allah selected for His Messengership, for His conversation and you blame me for an affair which had been ordained for me before I was created? This is how Adam came the better of Moses.

33:6416 Allah's Messenger said: Allah ordained the measures of quality of the creation fifty thousand years

before He created the heavens and the earth, as His throne was upon water.

33:6422 Allah's Apostle said: Verily Allah has fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit. There would be no escape from it.

33:6423 There is none born but is created Muslim (to his true nature). It is his parents who make him a Jew or a Christian or a Polytheist quite as beasts produce their young with their limbs perfect. {Everyone is born a Muslim but it is their parents that make them believers of other religions.}

33:6426 A person said: Allah's Messenger, what is your opinion if a child dies before adolescence? He (Muhammad) said: It is Allah alone who knows what they would be doing. {Muhammad obviously had no clue about the afterlife other than threatening those who did not believe him with hellfire or promising those who fought for him, virgins and opulence in paradise. In another hadith though, SB 54:477, Muhammad claimed that his deceased 18 month old son, Ibrahim, had a wet nurse in paradise.}

33:6429 Allah's Messenger said: The mother of every person gives him birth according to his true nature (Islam). It is subsequently his parents who make him a Jew or a Christian or a Polytheist. Had his parents been Muslim he would have also remained a Muslim. When his mother gives birth Satan strikes him.

33:6436 Allah's Messenger said: God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins.

34:6443 Allah's Messenger said: Verily, the peoples before you were ruined because of their disputation in the Book. {Muhammad advises not to dispute the Qur'an else the people would be ruined as the peoples before them.}

34:6448 Allah's Messenger said: You would tread the same path as was trodden by those before you, the Jews and Christians, inch by inch so much so that if they had entered into the hole of the lizard, you would follow them in this also.

34:6462 Allah's Messenger said: Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars.

35:6475 Allah's Messenger said: There are ninety-nine names of Allah; he who commits them to memory would get into Paradise. Allah is odd and He loves odd numbers.

35:6572 Allah's Messenger said: There is no god but Allah, the one who conferred upon his armies the honour of victory and helped his servant defeat the clans; there is nothing after that.

35:6581 Allah's Messenger said: When you listen to the crowing of the cock, ask Allah for His favour as it sees Angels and when you listen to the braying of the donkey, seek refuge in Allah from the Satan for it sees Satan.

36:6604 Allah's Messenger said: I have not left after me turmoil for the people except the harm done to men by women. {Muhammad claims to have solved all the problems of the believers except those caused by women}.

36:6596 Allah's Messenger said: The denizens of Hell were commanded to get into Hell, and I stood upon the door of Fire and the majority amongst them who entered there was that of women.

36:6600 Allah's Messenger said: Amongst the inmates of Paradise the women would form a minority.

36:6597 Allah's Messenger said: I had a chance to look into Paradise and I found that majority of the people was poor and I looked into the Fire and there I found the majority constituted by women.

SB 4:421 The Prophet asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes till it prostrates itself underneath the Throne and takes the permission to rise again, and it is permitted and then it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the

interpretation of the Statement of Allah: “And the sun runs its fixed course for a term that is The Decree of Allah.”

SB 4:496 Allah's Apostle said, “Satan comes to one of you and says, 'Who created so-and-so? 'Till he says, 'Who has created your Lord? ' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts.”

SB 4:503 The Prophet said, “If anyone of you, on being with his wife, says: 'O Allah! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me, 'and if it happens that the lady conceives a child, Satan will neither harm it nor be given power over it.”

SB 4:506 The Prophet said, “When any human being is born. Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead.”

SB 4:509 The Prophet said, “Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him.”

SB 4:513 The Prophet said, “A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allah from its evil, for then it will not harm him.”

SB 4:516 The Prophet said, 'If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because the Devil has stayed in the upper part of his nose all the night.'

SB 4:522 The Prophet said, “When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen Satan.”

SB 59:709 When Allah's Apostle was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, “Such people as ruled by a woman will never be successful.”

SB 82:802 Narrated 'Abdullah bin Mas'ud: I said, “O Allah's Apostle! Which is the biggest sin?” He said, “To worship gods other than Allah who has created you.” I asked, “What is next?” He said, “To kill your child lest it should share your food.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” {Apparently worshipping a god other than Allah is the worse crime in Allah's eyes. Worse even than murder, rape and theft.}

Repentance and the Hypocrites

37:6622 Allah's Messenger said: If you were not to commit sin, Allah would sweep you out of existence and He would replace you by people who would commit sin and seek forgiveness from Allah, and He would pardon them. {Muhammad seemed to encourage sinning so that people would be forever indebted to repentance from Allah. This was probably a convenient ploy to permit his sinful actions.}

37:6631 Allah's Messenger said: There are one hundred parts of mercy for Allah. One of these parts of mercy is sent down upon the jinn and human beings and the insects. Allah has reserved the remaining ninety-nine parts of his mercy with which He would treat His servants on the Day of Resurrection. {Allah's mercy is obviously finite because it can be split into 100 parts, practically all of which is reserved for his believing servants to be anointed on Judgement Day.}

37:6642 Allah's Messenger said: A servant committed a sin and he said: O Allah, forgive me my sins, and Allah said: My servant committed a sin and then he came to realise that he has a Lord Who forgives the sins. He then again committed a sin and said: My Lord, forgive me my sin, and Allah said: My servant committed a sin and then came to realise that he has a Lord who would forgive his sin. He again committed

a sin and said: My Lord, forgive me for my sin, and Allah said: My servant has committed a sin and then came to realise that he has a Lord who forgives the sins. O servant, do what you like. I have granted you forgiveness. {Apparently once you believe in Allah your sins, whatever, will be forgiven over and over again.}

37:6660 A person came to Allah's Apostle and said: Allah's Messenger, I have committed an offence which deserves punishment. Thereupon he (Muhammad) said: Were you not present with us at the time of prayer? The person said: Yes. Thereupon Muhammad said: You have been granted pardon. That person said: Does it concern me only? He (Muhammad) said: It concerns every one of my Ummah, who acts according to it. {Presumably, after reciting prayers the believer is refreshed and ready for his next bout of sin.}

37:6666 Allah's Apostle said: No Muslim would die but Allah would admit in his place a Jew or a Christian in HellFire. {Should a Muslim sin, a Jew or Christian will take his/her place in the Hell fire.}

37:6668 Allah's Messenger said: There would come Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would put in their place the Jews and the Christians. {Jews and Christians would be saddled with the sins of Muslims on the day of resurrection. By punishing the unbelievers for the sins of the believers he is able to display both his wrath and his mercy.}

37:6669 Allah's Messenger said: A believer will be brought to his Lord on the Day of Resurrection and He would place upon him His veil of Light and make him confess his faults and say: Do you recognise your faults? He would say: My Lord, I do. He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And so far as the nonbelievers and hypocrites are concerned, there would be general announcement about their faults before all creation telling them that they told lies about Allah. {A Muslim's sins and faults will be concealed on the day of resurrection however for nonbelievers the opposite will apply.}

37:6676 Anas reported that a person was charged with fornication with a slave girl of Allah's Messenger. Thereupon Allah's Messenger said to "Ali: Go and strike his neck."

38:6680 When 'Abdullah Salul died. His son came to Allah's Messenger and begged that he should conduct funeral prayer for him. Allah revealed this verse: "Do not offer prayer for any one of them (nonbelievers) at all and do not stand upon their graves for offering prayer over them. {Muhammad has forbidden Muslims from saying prayers for deceased non-Muslims even if they be relatives.}

38:6680 Allah's Apostle set out for Uhud. The Companions were divided in two groups. One group said: We would kill them (the nonbelievers), and the other one said: No, this should not be done, and it was on this occasion that this verse was revealed: "Why should you, then, be two parties in relation to hypocrites?" {Allah revealed to Muhammad that the Muslims should not be divided in respect to how the nonbelievers should be treated.}

38:6693 There was a person amongst us who transcribed for Allah's Messenger. He ran away as a rebel and joined the Christians. Time rolled on that Allah caused his death. They dug the grave and buried him therein, but they found to their surprise that the earth had thrown him out over the surface. They repeated this again and again. At last they left him unburied. {This verse is used by Muslims to show if you go against Muhammad and Muslims not even the earth would accept you when Allah causes you to die.}

38:6694 Allah's Messenger came back from a journey and as he was near Medina, there was such a violent gale that the mountain seemed to be pressed. Allah's Messenger said: This wind has perhaps been made to blow for the death of a hypocrite, and as he reached Medina a notorious hypocrite from amongst the hypocrites had died.

The Last Day, Paradise and Hell

39:6703 Allah's Apostle said: Allah, the Exalted and Glorious, will take in His grip the earth on the Day of

Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?

39:6707 Allah's Messenger said: Allah created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday and caused the animals to spread on Thursday and created Adam after Friday prayers.

39:6710 Allah's Messenger said: The earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honour of the people of Paradise. Their seasoning would be Ox and fish from whose excessive livers seventy thousand people would be able to eat.

39:6733-6735 Allah's Messenger said: Allah, the Exalted and High, would say to one who shall have to undergo the least torture on the Day of Resurrection: Would you like to go as ransom if you had all worldly riches; he would say: Yes. Allah would say to him: When you were in the loins of Adam, I demanded from you something easier than this that you should not associate anything with Me. I would not cause you to enter HellFire but you defied and attributed Divinity to others besides Me. It would be said to the nonbelievers on the Day of Resurrection: If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that? He would say: Yes. Thereupon it would be said to him: Something easier than this (Islam) was demanded from you but you paid no heed to it.

39:6737 Allah's Messenger said: Nonbelievers would be made to assemble on the Day of Resurrection by crawling on their faces?

39:6719 When Allah's Messenger saw people rejecting Islam he said: O Allah, afflict them with seven famines as was done in the case of Yusuf, so they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger, and every one of them looked towards the sky and he found a smoke. Wait for the day when there would be clear smoke from the sky which would envelop people and that would be grievous torment"

39:6725 We were along with Allah's Messenger at Mina, that moon was split up into two. One of its parts was behind the mountain and the other one was on this side of the mountain. Allah's Messenger said to us: Bear witness to this.

39:6757 Allah's Messenger said: There is none amongst you with whom is not attached a jinn (devil). They (the Companions) said: Allah's Messenger, with you too? Thereupon he said: Yes, but Allah helps me against the devil and so I am safe from his hand and he does not command me but for good.

40:6787 Allah's Apostle said that Allah would say to the inmates of Paradise: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to others? Allah would say: I shall never be afterwards annoyed with you.

40:6792 Allah's Messenger said: In Paradise there is a street to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us.

40:6788 Allah's Messenger said: The inmates of Paradise would see the inmates of the upper apartments over them just as you see the shining planets which remain in the eastern and the western horizon because of the superiority some have over others.

40:6796 Allah's Messenger said: The first group of my Ummah to get into Paradise would be like a full moon in the night. Then those who would be next to them; they would be like the most significantly glittering stars in regard to brightness, then after them others in ranks. They would neither void excrement,

nor pass water, nor suffer from catarrh, nor would they spit. And their combs would be made of gold, and the fuel of their braziers would be aloes and their sweat would be musk.

40:6816 Allah's Messenger said: There would be among them those to whom the fire will reach up to their ankles and to some of them the fire would reach their knees and to some it would reach their waists and to some it would reach up to their collar-bones.

40:6813 We were in the company of Allah's Messenger that we heard a terrible sound (thunder). Thereupon he said: That is a stone which was thrown seventy years before in Hell and it has been constantly slipping down and now it has reached its base.

40:6831 Allah's Messenger said: (In hell) The molar tooth of an unbeliever or the canine teeth of an unbeliever will be like Uhud (a hill) and the thickness of his skin a three night's journey so that the skin can be burnt for a long time.

40:6838 Allah's Messenger said: I saw 'Amr b. Luhayy (A worshipper of idols), dragging his Intestines in the Fire.

40:6829 Allah's Messenger said: Allah would admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer would stand between them and say: O inmates of Paradise, there is no death for you, O inmates of Hell, there is no death for you. You would live for ever therein.

40:6859 As Allah's Apostle was going along with us riding upon his pony, it shied and he was about to fall. He found four, five or six graves there. He said: Who amongst you knows about those lying in the graves? A person said: I do. They died worshipping many gods. The prophet said: These people are passing through the ordeal in the graves. On listening to the torment in the grave which I am listening to, I would have certainly made you hear that. Then turning his face towards us, he said: Seek refuge with Allah from the torment of Hell. {Those who worship many gods begin they hellish suffering while in the grave awaiting the day of resurrection.}

40:6869 Allah's Messenger let the dead bodies of the unbelievers who fought in Badr lie unburied for three days. He then came to them and sat by their side and called them and said: Have you not found what your Lord had promised with you to be correct? Umar said: Allah's Messenger, how do they listen and respond to you? Thereupon the Prophet said: What I am saying to them, even you cannot hear more distinctly than they, but they lack the power to reply. Then he commanded that they should be thrown into the well of Badr.

40:6853 Allah's Messenger while delivering a sermon one day, said: Behold, my Lord commanded me that I should teach you which you do not know and which He has taught me today. He (Allah) has instructed thus: I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion. And I sent the Book to you which cannot be washed away by water. Verily, Allah commanded me to burn (kill) the Quraish (Jewish tribes). I said: My Lord, they would break my head like the tearing of bread, and Allah said: You fight against them and We shall help you in this. You send an army and I would send an army five times greater than that. Fight against those who disobey you.

41:6899 Allah's Messenger said: When two Muslims confront each other with their swords, both the slayer and the slain are doomed to HellFire. {Muslims fighting one another is condemned with terrible punishment in the hereafter.}

41:6893 Allah's Messenger said: There will be soon a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs.

41:6920 Allah's Messenger said: The Last Hour would not come unless the Euphrates would uncover a treasure of gold, so he who finds it should not take anything out of that.

41:6930 Allah's Messenger said: You will attack Arabia and Allah will enable you to conquer it, then you

would attack Persia and He would make you to conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack the anti-Christ and Allah will enable you to conquer him.

41:6935 Allah's Messenger said: The Last Hour would not come until fire emits from the earth which would illuminate the necks of the camels of Basra.

41:6985 Allah's Messenger said: The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad {a very thorny tree} would not say, for it is the tree of the Jews.

41:7039 Allah's Messenger said: Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the anti-Christ, the beast and the general turmoil.

41:7052 Allah's Apostle said: When would the Last Hour come? Thereupon Allah's Messenger kept quiet for a while. Then looked at a young boy in his presence and he said: If this boy lives he would not grow very old till the Last Hour would come to you to the old People of this generation.

41:7052 Allah's Messenger said: Allah would cause the water to, descend from the sky and they (people) will sprout like vegetable. The only thing in a man which would not decay would be one bone (spinal chord) from which the whole frame would be reconstituted on the Day of Resurrection.

42:7110 Allah's Messenger said: He who builds a mosque for Allah, Allah would build for him a house in Paradise like it. {Muhammad makes promises in the hereafter in order to further his mission and power in the here and now.}

42:7124 Allah's Messenger said: All the people of my Ummah would get pardon for their sins except those who publicise them. {Muhammad was clearly not too keen on his followers exposing their misdeeds.}

42:7130 Allah's Messenger said: When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein.

SB 2:167 The sun eclipsed and the Prophet got up, being afraid that it might be the Hour (Day of Judgement). He went to the Mosque and offered the prayer with the longest Qiyam, bowing and prostration that I had ever seen him doing. Then he said, 'These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allah, invoke Him and ask for His forgiveness.'

SB 2:485 The Prophet said, '(On the Day of Resurrection) camels will come to their owner in the best state of health they have ever had and if he had not paid their Zakat (tax) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns.' The Prophet added, 'I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muhammad! (please intercede for me,) I will say to him. 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say 'O Muhammad! (please intercede for me).' I will say to him, 'I can't help you for I conveyed Allah's message to you.'

SB 3:517 The Prophet said, 'While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying). The Prophet went on, 'A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?'

SB 4:468 Allah's Apostle said, "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centres the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be

seen through the flesh out of excessive beauty. They (the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening.”

SB 4:487 Allah's Apostle said, “Your (ordinary) fire is one of 70 parts of the Hell Fire.” Someone asked, “O Allah's Apostle this ordinary fire would have been sufficient (to torture the unbelievers),” Allah's Apostle said, “The Hell Fire has 69 parts more than the ordinary worldly fire, each part is as hot as this worldly fire.”

SB 6:7 Abdullah bin Salam came to the Prophet and said, 'I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first sign of the last Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?' The Prophet said, 'Just now Gabriel has informed me about that.'

'Abdullah said, 'Gabriel?' The Prophet said, 'Yes.' 'Abdullah said, 'He, among the angels is the enemy of the Jews.' On that the Prophet recited this Verse: 'Whoever is an enemy to Gabriel let him die in his fury! Then he added, 'As for the first portent of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the lobe of the fish liver. And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother.'

SB 8:419 Um Habiba and Um Salama mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he said, “If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection.”

SB 52:177 Allah's Apostle said, “The Hour (last day) will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him.'“

SB 54:477 The Prophet, after the death of his son Ibrahim, said, “There is a wet-nurse for him in Paradise.” {Muhammad's only son Ibrahim, who died when 18 months, will have a nurse in heaven to breastfeed him.}

SB 55:569 The Prophet said, “On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. (The Prophet Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allah will say (to him): “I have forbidden Paradise for the disbelievers.” Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the Hell Fire.”

SB 60:254 Allah's Apostle said, “On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (the ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.’” Then the Prophet, recited:-- 'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness and they do not believe.'

SB 60:337-338 The Prophet said, “I will be the first to raise my head after the second blowing of the trumpet and will see Moses hanging the Throne, and I will not know whether he had been in that state all the time or after the blowing of the trumpet.” The Prophet said, “Between the two blowing of the trumpet there will be forty.” The people said, “O Abu Huraira! Forty days?” I refused to reply. They said, “Forty years?” I refused to reply and added: Everything of the human body will decay except the coccyx bone (of

the tail) and from that bone Allah will reconstruct the whole body.

SB 70:548 Allah's Apostle said, "If Allah wants to do good to somebody, He afflicts him with trials."

SB 70:557 Allah's Apostle said, "Allah said 'If I deprive my slave of his two beloved eyes and he remains patient, I will let him enter Paradise in compensation for them.'"

SB 70:577 Allah's Apostle said, "The good deeds of any person will not make him enter Paradise, unless Allah bestows His favour and mercy, and if he is an evil doer, he may repent to Allah." {Good deeds have no bearing on ones qualification for entering heaven. However bad or evil behaviour with a little repentance to Allah will get you in.}

SB 71:669 When Khaibar was conquered, Allah's Apostle said, "Collect for me all the Jews present in this area." Allah's Apostle then asked, "Who are the people of the Hell Fire?" They replied, "We will remain in the Fire for a while and then you Muslims will replace us in it." Allah's Apostle said to them. "You will abide in it with ignominy. By Allah, we shall never replace you in it at all."

SB 71:670 The Prophet said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

SB 84:64 Allah's Apostle said, "During the last days there will appear some young foolish people who will say the best words but their faith will not go beyond their throats (i.e. they will have no faith) and will leave their religion. So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection."

SB 88:232 Allah's Apostle said, "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre Islamic Period of ignorance.

SB 88:233 Allah's Apostle said, "The Hour will not be established till a man from Qahtan appears, driving the people with his stick."

SB 88:237 Allah's Apostle said, "The Hour will not be established till the sun rises from the West. When the people see it rising from the West they will all embrace Islam but that will do them no good if they believed not before."

SAT 2536 The Prophet said: "The believer will be given tremendous strength in Paradise for sexual intercourse". It was questioned: "O prophet of Allah! can he do that?" He said: "He will be given the strength of one hundred persons."

SAT 2562 Muhammad said: "The least reward for the people of paradise is 80,000 servants and seventy two wives"

Tirmizi, volume two (p 35-40): A houri {female in paradise} is a most beautiful young woman with a transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies. She looks like red wine in a white glass. She is of white colour, and free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal and offal discharge, child bearing and the related pollution. A houri is a girl of tender age, having large breasts which are round (pointed), and not inclined to dangle. Houris dwell in palaces of splendid surroundings. The Prophet was asked : 'Do we have sex in Paradise?' He answered: 'Yes, by him who holds my soul in his hand, and it will be done dahman, dahman (with vigour). And when it is finished she will return pure and virgin again.

Al hadiths, Vol. 4, Page-172, No.34: The Apostle of Allah said, "There is in paradise an open market wherein there will be no buying or selling, but will consist of men and women. When a man desires a beauty, at once he will have intercourse with them as desired.

Medicines

This section draws entirely from Sahih al-Bukhari.

SB 70:545 The Prophet said, “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but Allah expiates some of his sins for that.”

SB 70:546 The Prophet said, “The example of a believer is that of a fresh tender plant, which the wind bends sometimes and other times make it straight. And the example of a nonbeliever is that of a pine tree which keeps straight till once it is uprooted suddenly.

SB 71:582 The Prophet said, “There is no disease that Allah has created, except that He also has created its treatment.” {Maybe Allah should inform us about cures for cancer, HIV and multiple sclerosis}

SB 71:584 The Prophet said, “Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing). But I forbid my followers to use branding with fire.”

SB 71:591 Aisha has narrated that she heard the Prophet say, “This black cumin is healing for all diseases except As-Sam.” Aisha said, “What is As-Sam?” He said, “Death.”

SB 71:596 I heard the Prophet saying, “Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy.” Once I went to Allah's Apostle with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine.

SB 71:599 The Prophet said, “The best medicines you may treat yourselves with are cupping and sea incense.” He added, “You should not torture your children by treating tonsillitis by pressing the tonsils or the palate with the finger, but use incense.”

SB 71:604 The Prophet came to me during the period of Al-Hudaibiya, while I was lighting fire underneath a cooking pot and lice were falling down my head. He said, “Do your lice hurt you?” I said, “Yes.” He said, “Shave your head and fast for three days or feed six poor persons or slaughter a sheep as a sacrifice.”

SB 71:606: Allah's Apostle said, “Nations were displayed before me; one or two prophets would pass by along with a few followers. Then a big crowd of people passed in front of me and I asked, ‘Who are they?’” It was said, “It is Moses and his followers”. It was said to me, “Look at the horizon. Behold!” There was a multitude of people filling the horizon. Then it was said to me, “Look there and there about the stretching sky! Behold!” There was a multitude filling the horizon. It was said to me, “This is your nation out of whom seventy thousand shall enter Paradise.” Then the Prophet entered his house without telling his companions who the 70,000 were. So the people started talking about the issue and said, “It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islamic era.” When the Prophet heard of that, he came out and said. “Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen from birds nor do they get themselves cauterized but they put their trust only in their Lord “ {Muhammad has 70,000 followers going to paradise with him, the other prophets have a handful. Apparently Muhammad was not aware of the quantity of people on earth, probably believing 70,000 represented a sizeable proportion. Of the one billion Muslims today and the countless millions over the last fourteen centuries it would appear that only a tiny fraction will be going to paradise.}

SB71:607 The husband of a lady died and her eyes became sore. They asked the prophet whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, “No, she should observe the prescribed period Idda (mourning) for four months and ten days.”

SB 71:608 Allah's Apostle said, “No contagious disease is conveyed without Allah's permission and one should run away from the leper as one runs away from a lion ”

SB 71:609 I heard the Prophet saying, “Truffles are like Manna, they grow naturally without man's care and their water heals eye diseases.”

SB 71:614 A man came to the prophet and said, “My brother has got loose motions (diarrhoea). The Prophet said, Let him drink honey.” The man again came and said, “I made him drink (honey) but that made him worse.” The Prophet said, “Allah has said the Truth, and the abdomen of your brother has told a lie.”

SB 71:619 The Prophet said, “Fever is from the heat of Hell, so put it out with water.”

SB 71:627 Allah's Apostle said, “Neither Ad-Dajjal (evil figure) nor plague will enter Medina.”

SB 71:629 The Prophet said, “A Muslim who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr.”

SB 71:634 The Prophet ordered me to do Ruqya {reciting from Qur'an} if there was danger from an evil eye.

SB 71:637 Aisha said, “The Prophet allowed the treatment of poisonous stings (from snake or scorpion) with Ruqya” {reciting from Qur'an}.

SB 71:639 The Prophet used to treat some of his wives by passing his right hand over the place of ailment and used to say, “O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment.” {No healing is of any value other than Allah's.}

SB 71:640 Allah's Apostle used to treat with a Ruqya saying, “O the Lord of the people! Remove the trouble. The cure is in Your Hands, and there is none except You who can remove disease.”

SB 71:641 The Prophet said to the patient, “In the Name of Allah the earth of our land and the saliva of some of us cure our patient.”

SB 71:649 Allah's Apostle said, “An evil omen may be in three (things) a woman, a house or an animal.”

SB 71:657 Some people asked Allah's Apostle about the fortune-tellers. He said. “They are nothing.” They said, “O Allah's Apostle! Sometimes they tell us of a thing which turns out to be true.” Allah's Apostle said, “A Jinn snatches that true word and pours it into the ear of the fortune-teller. The fortune-teller then mixes with that word one hundred lies.”

SB 71:673 Allah's Apostle said, “If a fly falls in the vessel of any of you, let him dip all of it into the vessel and then throw it away, for in one of its wings there is a disease and in the other there is healing antidote for it.”

Sirat Rasul Allah

Sirat Rasul Allah (Life of the Apostle of God) is the Arabic term used for the biography of Muhammad, from which most historical information about his life and the early period of Islam is derived. The name is often shortened to “Sira”.

The first biography of the prophet was written by Ibn Ishaq (circa 706-773) about one hundred years after the death of Muhammad. However no text of his original work exists today. What survives is the commentary on Ishaq's biography by Ibn Hisham and extracts quoted in the voluminous histories of Al Tabari.

It would seem that Ibn Ishaq compiled a faithful rendition of the life of Muhammad and early Muslim practices, including many events some would consider distasteful. We discern this from the comments by Ibn Hisham himself when he states that he, *intentionally omitted portions that did not address Muhammad and about which the Qur'an says nothing, things which are disgraceful to discuss; matters which would distress certain people; and such reports as al-Bakka'i told me he could not accept as trustworthy.*

A student of Ibn Ishaq was al-Bakka'i who edited Ishaq's work leaving out reports he thought were untrustworthy. Hence Hisham, after him, who further sanitised the work in an attempt to exalt Muhammad to the position of 'best example of a human being' deliberately omitted many facets of Muhammad's life and deeds which he thought best not preserved. Today we would conclude that Hisham's sira (completed in about 830), in an attempt to bring an aura of the miraculous to Muhammad's life, was being politically correct for his intended audience.

The sira literature differs from the hadiths in that they are in a continuous story form. The hadiths however were individual narration of sayings and deeds of the prophet with a validation of the chain of transmitters (isnad) for each account.

An English translation of Hisham's work was written by Edward Rehatsek, born 1819 in Hungary and died 1891 in Bombay, India, and presented to the Royal Asiatic Society in 1898. This chapter uses extracts from an abridged version of Rehatsek's translation, compiled by Michael Edwardes

in 1964, to highlight aspects of Muhammad's life which endorse the scriptural injunctions brought to light throughout this book.

The sira is an extensive study of the life of Muhammad from his birth through to his death, detailing accounts such as political treaties, endeavours, assignments of officials, marriages, *etc.* which were passed on mainly in an oral tradition by successive generations of Muslims until compiled in the written form by Ibn Ishaq. Born into relative poverty and not rising to power and fame until the age of 52, the details of Muhammad's birth and early life would certainly not have been recorded at that time. Therefore many of the miracles and prophecies ascribed to his early life would in most likelihood be a result of evolving exaggeration of tales and legends from the devoted.

Hence what we have today is not contemporary history written by independent historians of the time of Muhammad. What we have is most likely embellished and sanitised tales as handed down over two or three generations until documented. Documents that we know to be further edited down the ages to suit the agenda of the authors.

These histories were written by the victors; the Muslims. No writings, culture or traditions of the defeated would ever survive in an environment where they were subjected to genocide or enslavement. Therefore we could never know the true story from both sides of what took place during Muhammad's conquest of Arabia in the early 7th century.

The Revelation

A Jew who conducted business with us told us of the day of judgement, the resurrection, the reckoning, of paradise and of hell. He said “A prophet will arise in the direction of this country”, pointing to Mecca. But that Jew refused to become a believer, even after the apostle had promulgated Islam. We said, “Woe be to you! Did you not yourself inform us about the prophet?” And he replied, “Indeed! But not about this one!” {This Jew, who predicted the coming of a prophet based on scripture, rejected Muhammad as one who qualified for the position.}

There was also a Syrian Jew who as his death approached said: “I have come to this country to await the arrival of a prophet. His time is near at hand, for he will be sent to shed the blood, and to capture the children and women, of those who oppose him.” Years later, when the apostle of Allah besieged the Banu Quraysah, the friends of the dead Jew said, “By Allah! This is the prophet foretold to us.”

They (the Jews) accordingly came down from their fort, made profession of Islam, and thus preserved their lives, their property and families. {Or stated alternatively, they accepted Islam to avoid being killed, having their wives and children taken as slaves and their property usurped.}

The Arabs were struck with fear at the sight of the shooting stars. The apostle said, “Allah foils the evil djinns by hurling stars to prevent them eaves dropping on angels and then passing on news to soothsayers.”

Several nobles of the Quraysh said to Abu Talib (uncle of Muhammad): “Your nephew has insulted our gods and condemned our religion. He considers our young men to be fools, and our fathers to have erred. You must either restrain him or allow us free action against him.”

The Quraysh assembled to agree on their attitude toward the apostle. They said, “The best will be to say that he is a sorcerer, because he has come with words which are sorcery and which separate a man from his father or from his brother, or from his wife, or from his family.”

Abu Bakr said, “I have a black boy, smarter and stronger in your (pagan) faith than Bilal; I shall give him to you in exchange for Bilal (a Quraysh slave who accepted Islam).” Accordingly Abu Bakr gave Ummaya his slave and took Bilal, whom he presented with his freedom, as he did six other slaves who professed Islam. {Apparently if a slave accepted Islam it was permissible to replace them and obtain new nonbelieving ones.}

Night Journey

There I saw a beast, white in colour, resembling part mule and part donkey, with two wings covering its hind legs, and with its forelegs placed as far as its sight could reach.

In the morning he told the Quraysh what had happened to him; but most of them exclaimed, “This is obviously nonsense!” And many believers lapsed from the faith.

The apostle of Allah further said: “When I had ended my visit to Jerusalem a ladder was brought to me. This is the ladder which the dead yearn to see brought forth. Gabriel made me ascend until we arrived at the gates of heaven.”

“Wouldst thou order him to show me the fire?” He said, “Show Muhammad the fires of hell!” Accordingly Malik removed the cover thereof, and it raged and ascended in such a manner that I thought it would devour all that I saw.

When I entered the heaven which is next to the earth I beheld a man sitting therein, to whom the souls of men are delivered.

Next I observed men with bellies the like of which I had never seen, and on the road were crocodiles rushing upon them like mad camels and driving them into the fire, trampling upon them so that they could never escape from it. I asked, “Who are these, O Gabriel?” and he replied, “They are those who collect interest.”

Then I saw women hanging by their breasts and asked, “Who are these?” And Gabriel replied, “They are women who attribute to their husbands, children they did not father.” The wrath of Allah is very great towards a woman who introduces into the family one who does not belong to it.

After this, Gabriel took me up to the second heaven, and it contained the two cousins, Jesus the son of Mary, and John the son of Zakariah. {Jesus resides in the second of the seven heavens; apparently not seated on the right hand side of God as he states in the Bible.}

Then he made me go up to the special heaven, where I beheld an old man. I asked, “Who is this, O Gabriel?” and he said, “This is thy ancestor Abraham.” I have never seen a man resemble me more closely.

They arrived in the seventh heaven, where the Apostle met his Lord, who made fifty daily prayers incumbent upon him. {Muhammad had to haggle with the help of Moses, to get Allah to have this reduced to five a day.}

Muhammad said “Whosoever among you recites these five prayers, believing wholly in their efficacy and validity, will receive the reward due for the fifty prayers originally prescribed”

“The apostle of Allah came (to a hillside meeting with tribes surrounding Mecca) and said, “I call on you to protect me as you would protect your own women and children!” A man called al-Bara then took hold of his hand, and swore, “We shall protect you. Accept our allegiance. We are warriors who have inherited the right to arms.” Al-Abbas asked the people, “Are you aware of the conditions on which you pledge allegiance to this man? You pledge yourselves to him, to wage war against all and sundry.” They asked, “But what will be our reward if we keep our promise?” The apostle replied, “Paradise.” {After no success with the Meccans, Muhammad made a pact with surrounding tribes who were willing to make war. For which Muhammad promised the grandiose payment of ‘Paradise’!}

Permission to Wage War

When Allah gave His apostle permission to wage war, the promise to fight immediately became a condition of allegiance to Islam.

The first verse which came down permitting him to wage war and to shed began, 'Permission is granted unto those who fight they have been oppressed, and Allah may aid those who have been driven from their homes merely for saying “Our Lord is Allah”.’

Then a further verse was recorded: “Fight against them until there be no more temptation” - until Believers shall no more be tempted to abandon their religion – “and until the religion be Allah’s”, that is, until Allah alone shall be worshipped and none else besides Him.

Since permission to fight had now been granted, the apostle of Allah accepted allegiance at the meeting on the hill only from people who swore to fight for him and his Lord against all men. He promised paradise as a reward.

After the act of allegiance was over, Satan roared from the top of the hill in such a loud voice. He cried to the people of Mina: “Beware of this despicable apostate and his followers! Verily they are assembled to attack you!”

Hijra

When the Quraysh saw that the apostle of Allah had gathered a united group, they met to consult. Satan himself greeted them at the door of their meeting-place in the guise of an aged sheikh, dressed in a cloak.

One man, Suraqa, determined to earn the promised hundred camels for capturing Muhammad, consulted the arrows which foretell the future. But it said "He will escape". When I mounted my horse to pursue him it stumbled and I fell to the ground. Again I took out my arrows. They gave me the same reply. {Talking arrows that can tell the future and a stumbling horse foiling the pursuit of its target. Muslims are always keen to impress on the world that the people of Mecca persecuted and ran Muhammad and his followers out of Mecca. However they always forget to mention that this was in response Muhammad's pact with warring tribes aimed at fighting those who disbelieved his revelations following years of denouncing and ridiculing and threatening the then Arab Pagan people and their culture.}

Medina

The first public sermon delivered by the apostle was as follows: When one of you is snatched off by death you will look forward and see nothing but hell! He whom Allah guides, none can lead astray; and whom He leads astray, none can guide. There is no god but Allah and He has no companion.

Fear him with the fear that is His due, He becomes wrathful when His covenant is broken.

Allah drew up a document concerning the emigrants and the helpers and the making of a treaty with the Jews: 'This concerns the believers who fled from Mecca and those of Medina, as well as those who follow them; join with them, and fight with them, for they are a community excluding all other men. He who kills a Believer will himself be killed - unless his victim's kinsmen accept blood-ransom. He who aids or shelters a nonbeliever will earn the curse and wrath of Allah on the day of resurrection, nor will there be any escape therefrom. None shall depart to war except by the permission of Muhammad.'

Neither the Quraysh nor those who aid them are to be protected. If the believers are called on by the Jews to make peace, they must agree, except in the case of a Jihad. If there should be any differences of opinion concerning this covenant and its meaning, they must be placed before Allah and Muhammad the apostle of Allah.

The apostle of Allah wrote to the Jews of Khaybar: This is from Muhammad, apostle of Allah, friend and brother of Moses, who confirms the revelation which Moses brought! Allah says to you, "Muhammad is the apostle of Allah! Those with him are violent against unbelievers but merciful to one another."

During an argument between a Jew and a Christian the apostle revealed the following: 'The Jews say the Christians are nothing, and the Christians say the Jews are nothing yet they both base their arguments on scripture. They are ignorant, and Allah will judge between them on the day of the resurrection. Abraham was neither a Jew nor a Christian. He was a Muslim, and he was no idolater.'

Qibla

Seventeen months after the apostle arrived in Medina the qibla {the direction in which Muhammad and his followers faced during prayers} was changed from Jerusalem to Mecca. Several Jews came to him and taunted him: 'O Muhammad! What has turned you away from the *direction* you used to face? Muhammad replied with the Qur'anic verse: *Those who conceal what We have sent down, after We have made it plain, will be cursed by Allah.*

Some Muslims tried to keep up connections with the Jews because of the alliance which had existed between them during the years of ignorance; but the apostle said 'Contract no friendships except among your own number. Others would certainly corrupt you. They desire your humiliation; their hatred is clear enough in what they say, but what their hearts conceal is even worse. You have more right to hate them than they you. Say, "Die in your rage!"

One day Abu Bakr entered the schoolhouse of the Jews and found many of them assembled around a man whose name was Finhas. He was a doctor and rabbi. Abu Bakr said 'Woe, fear Allah, and make profession of Islam!' Finhas replied, "We have no need of Allah, but He has need of us! We are independent of Him. If He were independent of us, He would not ask for our money as your master Muhammad does for a war against Mecca.' At this, Abu Bakr became angry, and struck Finhas violently, saying, 'I swear that if there were no treaty between us I would have struck off your head, you enemy of Allah!'

Rajam (Stoning)

Early in Muhammad's stay at Medina the rabbis had met to judge a married man who had committed adultery with a Jewish woman who was also married. The apostle ordered the culprits to be stoned in front of the mosque. When the man felt the first stone he bent over his mistress to protect her from the stones, until they were killed. This is what Allah did for His apostle, to exact the penalty for adultery from these two persons.

The Trinity

A year after his arrival in Medina, and thirteen years after his 'call', the apostle of Allah prepared himself for war in obedience to the command of Allah that he should attack the idolaters.

This was the first occasion on which the white banner of Muhammad was seen. Muhammad sent out from Medina sixty or eighty of the Emigrants; none of the Helpers accompanied them. They rode to the water in the Hijaz and there found a great trading caravan of Quraysh from Mecca. There was no battle, but Sa'd shot an arrow which was the first arrow shot in Islam. Two men fled from the unbelievers to join the Muslims; these were al-Miqdad and Utba.

First Caravan

When Allah made plunder permissible He allowed four parts to those who had won it, and one part to Himself and to His apostle, exactly as Abdullah had done with the captured caravan.

This was the occasion when the first booty was taken by the Muslims, when the first prisoners were taken by the Muslims and when the first man was slain by the Muslims. It was eighteen months since the Emigrants had arrived in Medina.

Soon the apostle of Allah heard that Abu Sufyan was returning from Syria with a large caravan of merchandise, accompanied by thirty or forty men. Then he addressed the Believers, saying: 'Go forth against this caravan; it may be that Allah will grant you plunder.'

Badr

After the apostle of Allah had done with the enemy at Badr, he ordered that the body of Abu Jahl be sought among the slain. He was found by Abdullah b. Masud. 'I found him in his last agony and recognized him. I placed my foot on his neck then I cut off his head and brought it to the apostle of Allah and said, "This is the head of Abu Jahl, the enemy of Allah!" Then I threw the head down before the apostle, and he praised Allah.'

The apostle of Allah ordered the slain to be thrown into a pit, then the apostle said, 'Now, you people of the pit, have you realized the truth of your Lord's promise? For I have found what my Lord promised me has been fulfilled.' His companions said: 'Do you speak to dead men?' and he replied, 'They know that what I say is true!'

At Rauha, the faithful met to congratulate him on the victory which Allah had granted to him and his companions.

On the return journey, the apostle ordered one of the prisoners, al-Nadr, to be executed, and another, Uqba, later in the journey. The apostle of Allah reached Medina and he distributed them (the prisoners, as slaves) among his companions.

To those who disbelieve, you will be conquered and gathered together in hell. It was a miracle when the two

armies met at Badr. But Allah gives strength by His aid to those whom He will.

And Allah instructed His angels, 'I shall throw terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off their fingers, because they have resisted Allah and His apostle and Allah is severe in His punishment.'

Prepare against the infidels what force you are able, that you may strike terror into your enemy. And whatever you shall expend for the religion of Allah, it shall be repaid unto you, and you shall not be without reward. Trust in Allah, for He heareth and knoweth all things. O apostle of Allah! Stir up the Faithful to war.

However, He allowed the spoils of war to the apostle and his companions as a gift from Allah the merciful, the compassionate.

Uhud

When the apostle arrived at the home he gave his sword to his daughter Fatima, saying, 'Wash the blood from it, little one. By Allah, it has been true to me today.'

Do not believe that the infidels will be victorious in the end, but hold fast to Me and obey my command. Trust in Allah, for Allah loveth those who trust in Him. If Allah aid you, none shall conquer you, but if He desert you, who will aid you?

Do not think that those slain in the path of Allah are dead; I have raised them up again and they are with me, rejoicing in the pleasures and the cool breezes of paradise, happy in the reward Allah has bestowed upon them because they waged holy war for Him.

Aisha Sufwan

According to Aisha, 'When the apostle of Allah was about to depart on a journey, he used to throw lots to decide which of his wives he would take with him. Before an attack against the Banu Mustaliq, my lot came out'

Banu Qurayza

At noon of the same day Gabriel came to the apostle, wearing a silken turban and riding on a mule saddled with brocade. He said, 'Hast thou put away thy arms, apostle of Allah?' He replied, 'Yes', and Gabriel said, 'But the angels have not yet put away theirs. I have come here to call the people to follow the command of Allah and march against the Banu Qurayza. I go myself to make them tremble.'

Therefore the apostle of Allah ordered it to be proclaimed that none should hold afternoon prayers until they reached the Jewish stronghold.

The apostle of Allah besieged the Qurayza for twenty-five days until they were distressed, and Allah struck fear into their hearts.

In the morning the Qurayza came down from their fort to surrender to the apostle of Allah.

Sa'd pronounced the following sentence, 'I decree that the men be killed, the property be divided, and the women with their children be made captives.' The apostle of Allah said, 'Thou hast decided according to the will of Allah, above the seven firmaments.'

Trenches were dug in the market-place. Then he sent for the men and had their heads struck off so that they fell in the trenches.

Aisha, the wife of the apostle, said, 'Only one of their women was killed. By Allah! She was with me, talking and laughing, while the apostle slaughtered her countrymen in the marketplace; and when her name was called, I asked, "What is this for?" and she replied, "I am going to be slain!" I asked why and she answered, "For something I have done!" Then she was taken away, and her head was struck off.

"But I shall never cease to marvel at her good humour and laughter, although she knew that she was to die."

The apostle distributed the property of the Banu Qurayza, as well as their women and children, to the Muslims, reserving one-fifth for himself.

The apostle dispatched an emissary to Najd with some prisoners, to barter them as slaves in exchange for horses and camels.

The apostle of Allah selected one of the Jewish women, Rehana, for himself, and she remained with him as his slave (concubine) until she died.

Khaybar

In the seventh year of the Hijra the apostle rode out with sixteen hundred followers on an expedition against the Jewish tribe of Khaybar, about one hundred miles distant. They travelled by a route which would prevent the Khaybar from receiving assistance from their allies, the Ghatafan.

When the apostle reached the valley of Khaybar he prayed, 'Lord of the heavens and the earth, Lord of both worlds, Lord of the devils. We ask Thee for the good of this village, the good of its inhabitants, and the good of whatever is in it, and we flee to Thee for refuge from its evil, from the evil of its inhabitants, and from the evil of whatever is in it. Onward, in the name of Allah!'

We met a few labourers going forth early to their work, bearing spades and baskets, and when they beheld the apostle with his army they cried out and fled. The apostle said "Allah Akbar! Khaybar will be destroyed."

The apostle took prisoners as he went. Among these were Safiya, the wife of Kinana, the Khaybar chief, and two female cousins; the apostle chose Safiya for himself. The other prisoners were distributed among the Muslims.

Safiya's female companions lamented and strewed dust on their heads. When the apostle of Allah observed this scene, he said, 'Remove these she-devils from me'.

He ordered Safiya to remain, and threw his cloak over her. So the Muslims knew he had reserved her for his own.

The Muslims were in the habit of eating the flesh of their own donkeys, but on this day the apostle made the prohibition; no believer was to eat the flesh of tame donkeys. He permitted consumption of horse flesh.

He also declared, "It is not lawful for a believer to irrigate another man's harvest" {i.e. to have intercourse with pregnant captives}

A believer may intercourse with a captive woman after she has been purified; neither shall a believer ride a captured animal which has not been assigned to him.

Kinana, the husband of Safiya, had been guardian of the tribe's treasures, and he was brought before the apostle, who asked where they were hidden. But Kinana refused to disclose the place.

The apostle of Allah handed him over to al-Zubayr, saying, "Torture him until he tells what he knows", and

al-Zubayr kindled a fire on his chest so that he almost expired; then the apostle gave him to Muhammad b. Maslama, who struck off his head.

When the people of Fadak, a Jewish town nearby, heard what was taking place they sent emissaries to the apostle to ask him to spare them and they would abandon to him all their property. He agreed.

On the way back to Medina a slave of the apostle was struck by a chance arrow and killed. We said, "May he rejoice in paradise", but the apostle replied, "By no means! I swear that the cloak which he stole from the booty at Khaybar is now burning on him in hell!" A companion of the apostle who heard these words approached, and said "O, apostle of Allah! I took two thongs for my sandals", and he replied, "Then you will suffer two thongs of fire."

Pilgrimage of Retaliation

In the first month of the eighth year of the Hijra the apostle sent an expedition to Muta on the borders of Syria and appointed over it Zayd, saying, "If Zayd should be killed, Jafar is to take the command, and if Jafar be slain, then Abdullah b. Rawaha." The men prepared, and when they were ready to march their number amounted to three thousand.

They marched till they reached Maan in Syria, where they heard that the Byzantine emperor, Heraclius, was encamped at Maab with 100,000 Greek soldiers.

Abdullah b. Rawaha tried to raise the spirits of his men by saying, "What you now recoil from is just what you came in search of, martyrdom. We do not go to fight these people with numbers, strength, or multitudes, but with the religion of Allah! Therefore press on. Only one of two things can happen - both good - either victory or martyrdom.' The people exclaimed, 'By Allah! The son of Rawaha has spoken the truth!'"

Zayd fought holding the banner of the apostle, until he fell to the lances of the enemy. After that, Jafar grasped the banner and fought with it, till he too was slain. Jafar had his arms cut off in the battle and Allah replaced them in paradise with two wings on which he soars.

Conquest of Mecca

The apostle reached Marr al-Zahran with an army of ten thousand; the Bedouin tribes, the Sulaym and the Muzayna, each contributed a thousand men, and many of them believers. Not an emigrant nor a helper remained in Medina . The Quraysh knew nothing of the apostle's approach, although Abu Sufyan and Budayl constantly sent out in search of news.

The apostle's uncle al-Abbas said to himself, "It will be the end of the Quraysh if the apostle enters Mecca by force. So he rode out, thinking, Perhaps I may meet some wood-gatherer who will tell the Meccans where the apostle is encamped, so that they may come out to him and ask for mercy before he has to take the town by force."

I heard two voices and they were the voices of Abu Sufyan and Budayl. I said, "Woe betide thee, Abu Sufyan! That is the apostle of Allah with his people! All is over with the Quraysh!" He asked, "What is to be done?" and I told him, "If he conquers you, he will strike off your head. Mount behind me on this mule and I will take you to the apostle to ask for mercy." Umar cried, "Allow me to strike off the head of Abu Sufyan!" but I said "No. I have granted him protection."

At dawn we went to the apostle, who said to Abu Sufyan, "Is it not yet clear to thee that there is no other god save Allah!" He replied, "Had there been another god he should have proved himself by now and aided me!" The apostle continued, "Is it not yet clear to thee that I am the apostle of Allah?" Abu Sufyan replied, "I still have doubts in my mind as to that." Then I said to him, "Woe betide thee! Make profession of Islam and say, 'I testify that there is no God but Allah and that Muhammad is the apostle of Allah,' before he strikes off thy head!" So Abu Sufyan testified to the truth, and made profession of Islam.

As soon as Abu Sufyan reached Mecca he cried aloud to the people, 'Muhammad comes and cannot be resisted; but whoever enters my house, whoever shuts himself up in his own house and whoever enters the mosque will be safe' Then the people dispersed to their houses and to the mosque.

The apostle had instructed his commanders not to fight against any man except those who attacked. There were, however, some enemies of Allah whom he ordered to be slain even if they were hidden in the curtains of the Kaaba itself. One of these was Abdullah b. Sa'd; the apostle of Allah ordered him to be killed because, after having made a profession of Islam and assisted the apostle in writing the revelations, he had

relapsed into idolatry.

Another ordered to be slain was a man who, after becoming a Muslim relapsed into idolatry, and kept two singing-women, both of whom sang songs insulting the apostle of Allah, and ordered them to be killed with their master.

Another who had insulted two daughters of the apostle was also killed, and some who had insulted the apostle himself were put to death.

The Kaaba was opened to the apostle, and he entered. There he found a pigeon made of aloe-wood, and he broke this idol with his own hand and threw it outside. The other idols stood fixed with lead, and the prophet made a sign with his stick in the direction of the idols, saying, "Truth has arrived and falsehood has gone, because falsehood was perishable." Not one idol remained standing. The apostle remained at the door of the Kaaba and the people from the mosque surrounded him.

Then the apostle said, "There is no God but Allah alone. He has kept His promise, and aided His servant."

The apostle of Allah said, "Allah established Mecca as a sanctuary on the day He created the heavens and the earth; therefore it is a sanctuary till the day of the resurrection. No man may shed blood in it or fell a tree in it. It was not permitted to anyone who came before me, nor will it be permitted to anyone after me. It has been permitted to me only during this hour, because of the wrath of Allah towards the inhabitants of Mecca. Allah has made it right for His Apostle but not for you. If anyone is killed, the relative of the murdered man will have the choice between the blood of the murderer or a ransom."

Byzantium

The apostle of Allah remained in Medina for some months and then issued orders to the people to prepare for a campaign against the Byzantine Empire. Normally, the apostle would conceal the preparations for an expedition and pretend that he was going in another direction to the one he really had in view. In the case of Tabuk, however, he made an exception because of the great distance, the difficulty of provisioning an army, and the size of the enemy force.

Many Hypocrites said to each other, "Do not march out in the heat", because they were averse to fighting in heat, doubted the truth of Islam, and wanted to sow discontent with the prophet of Allah. Then Allah revealed this verse. 'They said; do not march out in the heat. Say, the fire of hell will be hotter. Let them therefore laugh a little now, for they will weep much hereafter.'

The apostle of Allah especially exhorted the rich to furnish money and beasts of burden and they did so, hoping for the eternal reward.

When the apostle arrived in Tabuk, he was visited by John, the Christian governor of Ayla, who made peace with the apostle and paid him tax. Then the Jewish inhabitants of Jarba and Adhruh also came and paid him tax. The apostle gave them a document, with the following terms. 'In the name of Allah, the merciful, the compassionate! This is a guarantee from Allah and from Muhammad, his apostle, to the inhabitants of Aylal. Their ships and caravans are under the protection of Allah and Muhammad His prophet, as are those people of Syria, of Yemen, and of the sea-coast who escort them. Whosoever commits a crime against them will be unable to atone for it with property; but his life will be at the mercy of all.'

Next the apostle of Allah dispatched Khalid to the Christian, Ukaydir, at Duma. It was a clear moonlit night and the cavalry, led by Khalid, took Ukaydir wholly by surprise and brought him to the apostle of Allah, who spared his life and, granted him peace on condition that he paid tax.

Tabuk

Before the apostle had left for Tabuk he had been approached by some men who said, "We have built a mosque for the sick and the needy, for wet and for cold nights, and we are anxious that thou should come and pray there." However information was sent down to him from Allah about the mosque. He called two of his followers and said, "Go to this mosque, whose people are unrighteous; destroy it; burn it." Although there were people in it, they burned and destroyed it. This was the verse of the Qur'an revealed concerning this matter: 'And those who erected a mosque out of opposition and unbelief and to cause a schism among the Believers - they will say "We desired nothing but good." Allah knows they lie. Enter no such mosque.'

The apostle of Allah was greatly displeased with those who had remained behind and evaded the expedition and dealt sternly with three believers. He prohibited the people from speaking to them. As Ka'b relates, 'The people avoided us and changed their behaviour, so that I seemed to have become a stranger. I went also to the apostle and saluted him while he was sitting in his assembly after prayers and saw that he watched me while I prayed, but looked away when I turned towards him. I became impatient and climbed over the wall of my cousin, whom I loved more than any other man, and saluted him. But he took no notice of me. Then a messenger came to me and said, "The apostle orders you to separate from your wife!" So I told my wife to go to her family until Allah decided the matter according to His pleasure. Fifty days had elapsed from the time the apostle of Allah forbade the people to speak to us, then I heard a man shouting, "Here are glad tidings! The apostle announced that Allah had pardoned us."'

The people at al-Taif deliberated several months, and arrived at the conclusion that they were not strong enough to fight all the Arabs around them who had paid homage to Muhammad and made profession of Islam. Emissaries came to the apostle for an agreement on accepting Islam. They requested permission to keep their goddess al-Lat for three years; but he refused. Then they insisted upon one year, but he again refused. Then they pleaded for a single month, but he refused. They said that they merely wished to spare the feelings of the devoted, the women and the children among them, and that they were nervous of frightening their people by destroying the goddess before Islam was fully established in al-Taif. But the apostle still refused, and insisted on sending Abu Sufyan and al-Mughira back with them to destroy her. They said, "We shall comply even though it be a humiliation!"

A Declaration of immunity was sent down by Allah. It proclaimed that Allah and His apostle, after this pilgrimage, were absolved from observance of all treaties which they had previously made with idolaters. Then the instruction to Muhammad continued, 'kill the idolaters wherever you find them; make them prisoners, surround them, and besiege them wherever they may be. But if they repent and pray according to the command of Allah and pay the tax, then set them free.

Allah said, 'Fear no idolaters; rather fear Allah. Attack them! Allah desires to punish them by your hand, to put them to shame and give you the victory over them.'

Only he shall visit the mosque of Allah who believes in Allah and in the day of judgement. The idolaters are impure; let them not approach the holy mosque after this year.

The apostle spoke of the wickedness and superstition of those who lived according to the Old and New Testaments, saying, 'Priests and monks devour the property of men, in vanity, and obstruct the way of Allah. For those who lay up gold and silver, and spend it not in furthering the word of Allah, there will be grievous chastisement.'

O, prophet! Wage war against the unbelievers and against the hypocrites who utter belief but have none, and be severe unto them, for their abode shall be in hell. The apostle and those who truly believe went to the holy war with their wealth and their lives; they will enjoy good fortune and be happy. The first of the emigrants and the first of the helpers have special favour in the sight of Allah and their reward in paradise will be great.

Certain tribes still remained who had not accepted Islam, so the apostle sent Khalid to the Banu al-Harith in Najran, with orders to give them three days to embrace Islam, and thereafter to subdue them if they refused. Khalid sent out mounted parties in every direction to invite the people to Islam, shouting, 'Make profession of Islam and you will be saved!' The people responded to the call and entered the religion.

The apostle appointed Amir to instruct the tribes in Islam and teach them the doctrine and collect alms from them. He prohibited men from plaiting their hair and allowing it to hang down their backs. He must prohibit the people, in case of a quarrel, from calling out their tribes to help them - they should invoke the aid of Allah alone; and those who fail to call upon Allah, but call instead upon their tribes, must be visited by the sword until they call upon Allah. The presence of the people at Friday prayers, when the call goes forth, is incumbent upon them.

The apostle commanded to take one-fifth of any booty for Allah, as well as the legal alms from the land. These consisted of 'one-tenth from land irrigated by springs and rains; one-twentieth from land irrigated with buckets. For every ten camels, two sheep is to be paid; for every twenty camels, four sheep; for every forty horned cattle, one cow; for every thirty, one male or female calf; for every forty sheep, a young one. This is an ordinance from Allah, ordained to believers as the required alms; but he who is more generous will win merit.

Any Jew or Christian who persists in his religion must pay one golden dinar or its equivalent in cloth. He who pays this will be protected by Allah, and His prophet; he who refuses to pay is an enemy of Allah and His prophet.

In the next year the apostle made preparations for the pilgrimage, and ordered his people to do the same. He took with him sacrificial animals.

During this pilgrimage the apostle preached a sermon in which he explained many things: 'You have rights over your wives, and they have rights over you. Your rights over them are that they shall allow no one of whom you disapprove to enter your bed, nor must they commit open fornication; if they commit it, Allah permits you to exclude them from your beds, and to beat them. Treat your wives well, because they cannot fend for themselves; you have taken them on trust from Allah, and they are yours by the grace of Allah.'

Last Illness

According to Aisha, 'I had a headache and complained "My head! My head!" And he (Muhammad) replied, "No, Aisha. My head!" Then he said, "Wouldst thou be distressed to die before me, that I might stand over thee and bury thee?" But I exclaimed, "If that were to happen, I can see thee no sooner bury me than return to my house, to celebrate thy wedding with some other woman!"

With eleven wives the apostle consummated his marriages. Two died before him, namely Khadija and Zaynab, but nine survived him. With two others he did not consummate marriage: with Asma, who had the white spots of leprosy and whom he sent back to her family; and with Amra, who had lately been an unbeliever and who fled.

While the apostle was sick the people delayed the expedition he had commanded, but he said, 'Carry out the expedition to the Syrian border', and the people hastened their preparations.

Now Umar rose before the people and said, 'Some Hypocrites say that the apostle of Allah is dead! He has not died, but has departed to his Lord, just as Moses left his people for forty days, and returned to them when it was rumoured he was dead. By Allah! The apostle will return just as Moses did, and the hands and feet of the men who have said that the apostle is dead will be cut off!'

Aisha, who survived the apostle by forty-seven years, recorded, 'When the apostle of Allah died many Arabs relapsed into idolatry; Judaism and Christianity, and Hypocrisy became common, so that the

Muslims seemed like a flock of sheep on a wintry night, because of the loss of their prophet. Then Allah roused them again under Abu Bakr.' {That arousing was the Ridda Wars which forced the people back into Islam}

Exposing Pillars of Sand

It is quite evident from the Qur'an and Hadiths that Islam as an ideology was conceived by Muhammad to perpetuate Arabic imperialism and conquer Arabia and then the earth. Using God as the catalyst to imbibe obedience and fear into his subjects, Muhammad cunningly formulated his ambition to conquer Arabia and the world.

The basic tenet of Islam is monotheism; believe only in one God, Allah. However with the caveat that Muhammad was his final and complete prophet, to be obeyed by all; being the only person with the power to intercede on behalf of humans on the day of judgement.

Islam is based on five pillars, declaration of faith in Allah and Muhammad, prayers five times daily, giving charity, fasting during Ramadan and Haj – pilgrimage to Mecca.

These pillars of Islam are in reality made of sand. As soon as they are exposed to the elements, a right thinking brain, they start eroding. To protect the pillars from criticism, free thought and free speech, which might divulge their frailties, a barrier of threats is erected around them which invariably are enforced by violence.

To lure believers, Muhammad devised a heaven full of lust and earthly greed, a promise which many Arab Bedouins gullibly succumbed to. There were even greater rewards in higher heavens for those who participated in ventures of plundering, killing, and raping those unbelievers who refused the message.

Mesmerised by promises of rivers of wine, flowing fountains, access to countless perpetual virgins and young boys, unlimited food and beautiful gardens, all precious commodities to the desert Bedouin, the hapless illiterate Arabs fell for it hook, line and sinker. They were therefore fearless in battle, willing to die for their leader's cause, while longing desperately for that incredible heavenly afterlife. This has been the key factor that consistently brought Islam victory over their enemies.

Martyrs who died in the way of Allah, received all these grandiose allurements, but for those surviving the battles, Muhammad ensured he made lawful some of those treats right here on earth. Women and children captured in battle became the possession of the Muslims, as did their properties. Slavery was sanctioned and multiple wives from age six and up was authorised based on the example of the prophet himself.

On the flip side of the coin, Muhammad expanded on the concept of hell as enunciated in the Christian bible, graphically detailing the cruellest of punishments awaiting those who did not do his bidding. With different levels of hell with varying levels of fire where skin is replaced each time it is burnt off for a period of eternity, the prophet realised a tool of utter fear that psychologically repressed the minds of those falling into his trap.

Probably the only heavenly bait prohibited in the earthly life was alcohol. Muhammad spoke of rivers of wine flowing in paradise from which the believers would have unlimited access but with no side effects. Here in the mortal life though, Muhammad needed an army always mentally and physically alert ready to do battle. He needed subjects in a state of mind prepared for regular prayers to Allah and his prophet, unaffected by the negative effects of alcohol.

Prayers five times a day at rigid hours was essential to the mind control and brainwashing he instilled in his followers. By constant repeating of the Salah (ritual prayer) which praises Allah, requests blessings unto Muhammad, confesses that Muhammad is Allah's servant and messenger, and requests that Allah be gracious unto Muhammad, the Muslims were quickly indoctrinated to obey their leader's every command.

Praying must be performed facing the Kaaba in Mecca, making Arabia the central focus for all Muslims. This site is so significant that pilgrimage and reverence to it, forms one of the faith's pillars and hence compulsory at least once in a lifetime. Muhammad said the Arabs were the best community created for mankind (Q3:110) and would one day rule the earth according Allah's divine laws; a dream that still persists in the minds of those eager to recreate the Islamic Caliphate.

Once in the grip of Islam, exit is nigh impossible with life intact. Once a Muslim, always a Muslim! In accordance with the teachings of Muhammad, leaving Islam or dishonouring its teachings or prophet, attracts the death penalty; a stipulation that has effectively impeded free thinking and any exodus from its flock since its inception.

There is little real world value in the Qur'an or Hadiths; scriptures with a high proportion solely compelling the worship of Allah and the revering of His last prophet, with the persistent frenzied rants against the unbelievers and compelling sanctions for purging the world of them. Moral and ethical guidance are sorely missing as are any semblance of science and technology that could improve life on this planet.

However the moral high ground is always assumed amongst the believers, with

calls for the death of adulterers, homosexuals, unbelievers and apostates. Not forgetting the example set by Allah in the Qur'an when he supposedly destroys entire towns because of sinfulness and unbelief; or Muhammad's more than seventy offensive raids against those rejecting his invitation to Islam whilst legalising the booty obtained from them.

There is only one Islam; that revealed by Muhammad. Claims that one version is an extreme interpretation and another is moderate are nonsense. Either one practices what Muhammad revealed and follow his example or they are not truly a Muslim. Muhammad was extreme in every aspect of life. From veiling and genital mutilation of females, to stoning adulterers, to chopping of hands, to torture for booty, to genocide of peoples, to slaying of unbelievers, to owning of slaves and to raping of women captured in war. All these traits were core to the life and teachings of the founder of Islam. To take on the designation as Muslim one must inherently revere the life and acts of Muhammad and be willing to carry out his commands without a second thought. If Muslims are allowed to ponder on the atrocities of Muhammad's deeds and question his teachings, Islam will fall like a house of cards.

Therefore to survive, Islam must subjugate various facets of man and society. It must control the minds of the believers, it must practice deceit to the outside community, it must humiliate the unbelievers within its realm, it must control its women and it must use scripture as a tool of fear.

An ideology so pregnant with hatred and intolerance, concerned only with the well being of those within its fold, is extremely hazardous to the future of mankind. When misled to believe that these scriptures are God given truths, and a ticket to paradise is assured for those following through on its commands, a believer's psyche can turn as cold as ice. Ancient Bronze Age barbarity coupled with today's modern technologies provides a scintillating recipe for possible disaster not too far off on the horizon.

A world naïve enough to succumb to the repetitive lie of Islam's peaceful agenda will one day awaken to witness its true colours, that of dominion over all other religions by whatever means available at its disposable.

Those concerned with the human rights of every individual, yet yield to the deception of multicultural relativism and blind respect for ideologies regardless of their core teachings of hatred, terrorism and the persecution of women, religious minorities, homosexuals and intellectuals, subconsciously endanger and condemn the victims subjugated within.

Islam subdues the human psyche, usurps freewill, and has no regard for basic

human rights. It is not amenable to change and is unable to assimilate with other cultures. The only reformation available within Islam is its eradication through honest exposure.

It is a close-minded, intolerant and bigoted ideology that should have no place outside seventh century desert Arabia let alone within a civilised twenty first century global village.

The Alien Concept of Free Speech

Although free speech and independent thought is an alien concept in Islam, where all opinions and actions are governed by scripture and their interpretations by Imams, those outside its remit have, through the ages, braved the perils of divine fatwas of fatality and spoken out unequivocally against the religion and its founder.

Preceding each chapter, relevant quotes from great thinkers, philosophers, statesmen or historians have been used as a precursor to the subject matter that followed. There are many more thoughtful comments from those who have studied, interacted with or have been directly affected by Islam which appropriately sum up this debilitating ideology. It would be amiss of me not to include other pertinent citations concerning Islam from prominent figures throughout history that succinctly reinforces some of the far reaching issues discussed in this book.

Humanity cannot ignore the storehouse of knowledge and experience the world has gained over the last fourteen hundred years regarding the spread and goal of Islam simply for the sake of political correctness, appeasement of Muslims or personal gain.

It is imperative we listen to the voices of reason that have understood our past and offers a light to guide our future.